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By

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PREFACE

Dear SYJC Students,

It gives us great pleasure to place this thoroughly revised edition of **'Yuvakbharati Digest'** in your hands. It is exclusively based on the textbook prescribed by the Board.

This Digest contains all important questions on all prose and poetry lessons and all one-act plays in the Rapid Reading section together with their model answers in lucid and flawless language. All these questions are based on the pattern of the question paper of the Board. Besides, summary of every prose lesson and paraphrase of every poem are given. This will help you to get the central idea of the prose lessons and poems.

As far as grammar is concerned, a variety of questions on Verb forms, Direct-Indirect, Punctuation, Transformation and Use of phrases and idioms are given lesson-wise with their model answers.

Dear students! This is one of the most important years in your life as on it depends a great deal of your academic career. You are supposed to put more labour to get through this examination with flying colours.

We can assure you that a thorough and sincere study of this digest will ensure you remarkable success in the examination.

–The Publishers

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SYJC YUVAKBHARATI DIGEST (STD. XII)

1. THE BEST INVESTMENT I EVER MADE

—*A. J. Cronin*

SUMMARY

It was the ship's second day out from New York. The author, A. J. Cronin, was making a round of the upper deck. He became aware that a fellow-voyager was watching him closely every time he passed. Being tired, the author was keen to avoid the boredom of casual shipboard contacts. So he gave no sign of having seen the man.

The man was in his early 40's, and the way he dressed showed that he was a man of a serious and reserved disposition.

On the following day again the author saw the man with a lady who was obviously his wife. From his steward the author came to know that they were Mr. and Mrs. John—S. They were from a small suburb of London. The author was sure that Mr. S desired very much to approach him. Yet another day passed without event.

However, on their final evening at sea, Mrs. S persuaded her husband to approach the author as he passed along the deck. During the conversation that ensued, the author learnt that it was the first trip of the Johns to America. It was not entirely a pleasure trip. They had been inspecting many summer camps for young people there. They had visited settlement houses in New York and other cities.

The author instinctively liked Mr. S because of his genuine enthusiasm. He further learnt that Mr. S and his wife had been working for fifteen years in the field of youth welfare and rehabilitation. Mr. S was a solicitor by profession. Still he also worked as director of an organization that looked after boys and girls from city slums, who had been branded as criminals.

The author asked him what had inspired him to take up this work of redemption. Mr. S was surprised. He exclaimed, "So you still do not remember me?" The author shook his head. Then the man spoke a few words in his ear, and the author remembered the only occasion when he had seen that man before.

It was twenty-five years ago. The author was a young doctor then. He had just set up in practice in a working class district of London. At about 1 o'clock one foggy November night there was a loud banging at his door. He went downstairs and met a sergeant of police on the doorstep. He told him that there was a suicide case. The sergeant took him to the narrow entrance of an old building. The landlady took them to a little attic. There they found the body of a

young man stretched on a narrow bed. Hoping against hope, the doctor with the help of the sergeant began his efforts for bringing the patient back to consciousness. After hard work by the doctor for an hour and a half, the lad regained consciousness. Then he told them the following story :

His parents were dead. An uncle found him a job of a clerk in a London solicitor's office. He was utterly friendless. He fell into bad company and started betting on horses. Soon he was penniless. He pledged his belongings. He owed the bookmaker a big amount. In order to make up for it, he stole some money from the office safe for a final gamble, lost it too, and terrified of the prosecution which was sure to follow, he shut himself in his room and turned the gas on.

The sergeant asked how much he had stolen. Seven pounds ten shillings, was the answer. The landlady, the sergeant and the doctor (the author) were touched to learn that the misguided lad had almost thrown away his life for such a paltry sum. They decided to give the lad a fresh start. The landlady offered one month's free board. The sergeant agreed, in spite of great risk to his job, to make no report; and the author gave seven pounds ten shillings for him to put it back into the office safe.

The memory of that incident moved the doctor's heart. He felt that this sum of seven pounds ten shillings was the best investment ever made by him. He had not made any profit from it in the material sense of the term, but it had saved the soul of the lad and at last turned him into a worthy, honourable man.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) Yet there was nothing importunate about him. On the contrary, he seemed affected by a troubled, rather touching diffidence. (Page 1)

Ans. This sentence is taken from A. J. Cronin's autobiographical essay '*The Best Investment I Ever Made*'. In this essay the author tells us how his timely help brought a turning point in the life of a misguided young man and encouraged him to make a fresh start.

It was the second day of the voyage back from New York. The author was strolling on the upper deck of the ship. Suddenly, he noticed that a passenger was watching him with great interest. Being tired, the author wanted to avoid contacts with passengers who often bored him by their demands on his time. So he pretended not to have noticed the man. But on closer observation he found that the man was not of an intruding or boring type. Instead, he seemed to be excessively shy and uneasy at heart.

(2) The situation by this time had begun to intrigue me. (Page 2)

Ans. This sentence is taken from the lesson '*The Best Investment I Ever Made*'. It is an autobiographical essay by A. J. Cronin. It tells us how by giving timely help the author brought a turning point in the life of a misguided young man and encouraged him to make a fresh start.

On the second day of his voyage from New York, the author became aware

that a fellow-voyager was closely watching him, his eyes full of a strange intensity. The following day the same man was seen sitting with his wife and gazing at the author. It became obvious that he was eagar to have a word with the author. This situation aroused the author's interest. He now felt inclined to find out why that fellow-passenger and his wife evinced such keen interest in him.

(3) There was in his voice and manner, indeed in his whole personality, a genuine enthusiasm which was disarming. (Page 2)

Ans. This sentence occurs in the lesson *'The Best Investment I Ever Made'* written by A. J. Cronin. The author tells us the story of a misguided young lad who had almost committed suicide and how the author's timely help saved his life and enabled him to make a fresh start.

Mr. S approached the author with a request to spare a few minutes as he and his wife desired so much to have a word with him. In response to the request the author occupied a vacant chair beside them. Mr. S informed the author that it was their first trip to America. But it was not wholly a pleasure trip. During their stay in America they had inspected many summer camps for young people in the New England states. He further narrated how they had visited settlement houses in New York and other cities. As the author heard all this, he noted in the man's voice and behaviour, in fact, in his entire personality, a natural, sincere enthusiasm that was reassuring, almost charming.

(4) It was a work of redemption which stirred the heart, and I asked what had directed his life into this channel. (Page 2)

Ans. This sentence is taken from the lesson *'The Best Investment I Ever Made'*, which is an autobiographical essay by A. J. Cronin. The author tells the story of a misguided young man who had almost thrown away his life, but was saved and given a fresh start by the timely help of the author.

As Mr. S spoke, the author got a very clear idea of the work he and his wife were doing. They took forsaken young lads from the juvenile courts and placed them in healthy surroundings. They restored them to mental and physical soundness. They trained them in some useful craft and sent them back into the world fit to play their role as worthy members of the community. The author saw that it was a noble work of redemption and restoration by honest atonement that moved the heart. Greatly impressed, he asked Mr. S what it was that had inspired him to lead this life of service to the neglected youngsters in the world.

(5) At that, slowly the veils parted, my thoughts sped back a quarter of a century, and I remembered the sole occasion when I had seen this man before. (Page 3)

Ans. This sentence is taken from the lesson *'The Best Investment I Ever Made'*, written by A. J. Cronin. The author tells the story of a misguided young man who had almost thrown away his life, but who was saved and given a fresh start by the timely help of the author.

The author was highly impressed by the noble work Mr. S had been doing.

It was a work of rehabilitating the delinquent adolescents and enabling them to live as worthy members of the community. He asked Mr. S what had urged him to undertake that lofty work. Surprised that the author still did not remember him, Mr. S whispered a few words in his ear. Those words slowly brushed aside the curtains of forgetfulness, the author's thoughts quickly went back a quarter of a century, and he remembered distinctly the only occasion when he had seen Mr. S before.

(6) On a foggy November night, towards one o'clock, I was awakened by a loud banging at the door. OR

In those days of economic necessity any call, even at this unearthly hour, was a welcome one. (Page 3)

Ans. This sentence occurs in the lesson. *'The Best Investment I Ever Made'*, written by A. J. Cronin. The author tells the story of a misguided young man who had almost thrown away his life, but who was saved and given a fresh start by the timely help of the author.

Mr. S gave an account of all the work that he had been doing in the field of the welfare of abandoned youngsters. Still the author did not recognise him. So Mr. S whispered a few words and the author distinctly remembered him. It was 25 years ago, and the author was a practising doctor then. He had just set up practice in a working class locality of London. One foggy November night there was a violent knocking at his door and he woke up. It was nearly one o'clock. A call at such a frightful hour would normally not be a very pleasant one. But the doctor had just begun his practice and was in need of money. So the call even at that terrible hour was welcome to him.

(7) It was like a resurrection from the grave, a miracle, this stirring of life under our hands. (Page 3)

Ans. This sentence is taken from the lesson *'The Best Investment I Ever Made'*, written by A. J. Cronin. The author tells us how his timely help brought a turning point in the wayward life of a misguided young man and how it urged him to make a fresh start.

Here, the author recalls how he was required to attend to the young man who had attempted to commit suicide. With the help of the sergeant the doctor started the work of bringing the young man back to consciousness. They worked hard for an hour but without success. They continued to work for further fifteen minutes, but it seemed hopeless. Then, just as they were completely tired and on the point of stopping their work, they heard a faint sound of the patient's spasmodic struggle for breath. Something impossible had happened. The author felt that it was like a rebirth, like Jesus rising from the grave after his death. The desperate young man was reborn as it were. It was nothing short of a miracle resulting from their efforts to resuscitate him.

(8) Terrified of the prosecution which must follow, sick at heart, sunk in despair, he shut himself in his room and turned on the gas. (Page 4)

Ans. This sentence is taken from the lesson *'The Best Investment I Ever Made'*, written by A. J. Cronin. The author tells us how his timely help brought

a turning point in the freakish life of a misguided young man who had almost committed suicide, and how it urged him to make a fresh start.

After the boy revived, he told his story. He was working as a clerk in a London solicitor's office. He fell into bad company and began to bet on horses. Soon he lost everything he had. Then he stole some money from the office safe for a final gamble which, too, he lost. Now he was frightened at the prospect of the legal proceedings which were bound to follow. In deep anguish and in utter despair he shut himself in his room and turned on the gas in an attempt to commit suicide.

(9) A long bar of silence throbbed in the little attic when he concluded this halting confession. (Page 4)

Ans. This sentence is taken from the lesson *'The Best Investment I Ever Made'*, written by A. J. Cronin. The author tells us how his timely help brought a turning point in the wayward life of a misguided young man who had almost committed suicide, and how it urged him to make a fresh start.

After regaining consciousness, the boy admitted that he had stolen some money from the office safe for a final gamble which too he had lost. He was then so frightened of the legal proceedings which would follow that he became desperate. He shut himself in his room and turned on the gas to put an end to his life. After the boy had made this confession haltingly, there ensued a long period in which nobody spoke a word although their minds were greatly agitated.

(10) Almost of one accord, we voiced our desire to give the youth—whose defenceless nature rather than any vicious tendencies had brought him to this extremity—a fresh start. (Page 4)

Ans. This sentence is taken from A. J. Cronin's autobiographical essay *'The Best Investment I Ever Made'*. In this essay the author tells the story of a misguided young man who had almost thrown away his life, but who was saved and given a fresh start by the timely help of the author.

After regaining consciousness the young man told his story haltingly. In the end, in answer to the sergeant's question, the boy confessed that he had stolen seven pounds ten shillings. There was silence for some time in the attic. The landlady, the doctor and the sergeant who were the only witnesses of this tragic event were speechless for some time, but there was the same thought in everybody's mind. They realized that the boy had no evil inclination, it was only his helplessness that had forced him to take the drastic step. They, therefore, unanimously expressed their desire to give the boy a chance to start his life afresh.

(11) While I, making perhaps the least contribution, came forward with seven pounds ten shillings for him to put back in the office safe. (Page 4)

Ans. This sentence occurs in the lesson *'The Best Investment I Ever Made'*, written by A. J. Cronin. In it the author tells us how his timely help brought a turning point in the life of a misguided young man who had almost committed suicide, and how he was enabled to make a fresh start.

The boy had stolen seven pounds ten shillings from the office safe for a final

gamble. He had lost it. Afraid of the prosecution, he was desperate and had tried to kill himself. The landlady, the sergeant and the doctor all realized that the boy had no vicious tendencies and that his total helplessness had been the cause of his downfall. So they unanimously expressed their desire to help the boy to make a fresh start. The sergeant at considerable risk to his job, decided to make no report upon the case. So there wouldn't be any prosecution. The landlady offered a month's free board until the lad got up on his feet again. The author's contribution was perhaps the least. He gave seven pounds ten shillings for him to put back in the office safe.

(12) I could not but reflect that, against all the bad investments I had made throughout the years, here at last was one I need not regret, one that had paid no dividends in wordly goods, yet which might stand, nevertheless on the profit side in the final reckoning. (Page 4)

Ans. This is the concluding sentence of *'The Best Investment I Ever Made'*, written by A. J. Cronin.

From the few words whispered in his ear by Mr. S, the author recognised him. He was the same misguided youth of a quarter of a century ago who had almost killed himself. The author had saved him and given him seven pounds ten shillings. Now, as the ship moved on, a strange feeling took possession of the author. During his lifetime he had made many investments foolishly with hopes of material gain. But this investment of seven pounds ten shillings had brought him real gain–not material, but spiritual gain–because it had helped a misguided young man to make amends, and become a useful member of the community in later years. The author felt sure that God would reward him for this noble act.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Draw the character sketch of Mr. John S in the light of the author's observations while on board the ship. OR

Trace the character of Mr. John S as seen by A. J. Cronin.

Ans. Mr. John S hailed from a small suburb of London. He was in his early 40's. He was rather short of stature. He had a fair complexion. His thin hair had begun to recede from his good forehead. He had clear blue eyes. Mr. S was a quiet, cool, reserved person. He seemed affected by a touching diffidence. Because of his shyness and diffidence he did not bring himself to approach the author in spite of his strong desire to do so. His wife had to urge him to approach the author. They were devoted to the work of the uplift of the abandoned adolescents. Whenever Mr. S spoke about his work in the field of youth welfare, there was in his voice and manner, in fact, in his whole personality, a sincere enthusiasm which dispelled all doubts, if any, in the minds of his listeners and won their hearts. No wonder the author A. J. Cronin liked him instinctively for his frankness, sincerity of purpose and his devotion to a noble cause.

(2) Describe the work of redemption which Mr. and Mrs. S had been doing for fifteen years. OR

Give an account of the work Mr. and Mrs. S had been doing in the field of youth welfare.

Ans. Mr. and Mrs. John S belonged to a small suburb of London. For fifteen years they had been active in the field of youth welfare. Mr. S was by profession a solicitor. But besides this, he also acted as director of an organization which was devoted to the uplift and care of boys and girls from city slums who had been branded as criminals. They took forsaken youngsters from the juvenile courts and placed them in a healthy surrounding. There they restored them to mental and physical health. They trained them in some useful craft and sent them back into the world fit to take their place as worthy members of the community. Their first trip to America was not wholly a pleasure trip. They had inspected many of the summer camps for young people there. They had also visited settlement houses in New York and other cities. It was really a noble work of redemption which stirred their hearts.

(3) Describe the sole occasion when the author, A. J. Cronin, had seen Mr. John S before.

Ans. It happened 25 years ago. On a foggy November night, at about 1 o'clock, a sergeant of police came to the author, then a practising doctor, and took him to attend to a young man who had attempted to commit suicide. The lad was apparently lifeless, but sensing a remote possibility of reviving him, the author started the work of resuscitation with the help of the sergeant. They worked hard, but without success. Then as they were about to give up, the young man showed faint signs of life. Encouraged by this, the author worked harder and soon had the youth sitting up.

This was the occasion when the author had seen Mr. John S before. Mr. John S was none other than the same boy of 25 years ago who, with the timely help of the author, had made a fresh start in life.

(4) Narrate in your own words the story told by the misguided lad to the landlady, the sergeant and the author.

Ans. When the lad regained consciousness, he told his story to the landlady, the doctor and the sergeant who were the sole witnesses of his near tragedy. His parents were dead. An uncle had found him, as a good riddance, a job as clerk in a London solicitor's office. He had been in the city only six months. He was utterly friendless and got into bad company, and began to bet on horses. Soon he had lost all his small savings. He pledged his belongings and owed the bookmaker a formidable sum. To repay it, he stole a sum of seven pounds ten shillings from the office safe for a final gamble. He was assured he would certainly win it, but he lost it. Now he was terribly scared of the inevitable prosecution. He felt absolutely down and out, terribly sad; desperately he shut himself in his room and turned on the gas with the intention of putting an end to

(5) Who were the sole witnesses of the near tragedy of the misguided lad who had tried to kill himself? Why did they decide to give him a fresh start? How?

Ans. The landlady, the sergeant of police and the doctor (the author) were the sole witnesses of the near tragedy of the misguided lad. They all realized that he was a good boy. Only his defenceless nature had pushed him to take the extreme steps. They were touched when they heard that he had almost thrown away his life for the paltry sum of seven pounds ten shillings. So they unanimously decided to give the youth a fresh start. The sergeant decided not to make any report upon the case. So no court proceedings would start. The landlady offered a month's free board until the boy got up on his feet again. And the doctor gave seven pounds ten shillings so that the boy might put it back in the office safe.

(6) What moral lesson do we learn from the autobiographical essay written by A. J. Cronin?

Ans. From the story *'The Best Investment I Ever Made'*, we learn that even good-natured youngsters may ruin their lives by falling into bad company. The story warns us against the temptation to go into bad company.

The other lesson that we learn from the story is that timely help can redeem and rehabilitate misguided youth. Such help must be rendered by all those who happen to be in a position to do so. Thousands of hapless youths can be saved from depravity and downfall if some altruistic individuals came together to organize work of helping and guiding young people during the storm and stress period of adolescence, particularly in cases where the youths are orphans and therefore victims of circumstances and badly need sympathy, help and guidance.

(7) Show how the title of A. J. Cronin's autobiographical essay 'The Best Investment I Ever Made' is appropriate. OR

What was the best investment ever made by the author? Why was it the best?

OR

Bring out the significance of the title 'The Best Investment I Ever Made'.

Ans. The author revived the breathing of the young man who had attempted to commit suicide. He also gave him seven pounds ten shillings to put back in the office safe and start life afresh. This proved to be a more valuable investment than all the others made by him in his lifetime. They were bad investments foolishly made for material profit, and he had regretted them. But he had no need to regret this investment of seven pounds ten shillings. Mr. John S–the same misguided young man of 25 years ago–was completely reformed and morally reborn. Moreover, this investment brought multiple returns when Mr. S himself worked for the redemption and rehabilitation of other misguided youngsters. There was, therefore, no doubt in the author's mind that this investment would be judged by God as the best one he had ever made. Hence, the title is quite appropriate.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in the brackets :

(1) Haltingly he ..... *(tell)* me this ..... *(be)* their first visit to America.

(2) At this point the bugle ..... *(sound)* for dinner and I ..... *(go)* below. On the following forenoon, I again ..... *(observe)* my fellow-voyager ..... *(watch)* earnestly from his deck chair.

(3) Yet when another day ..... *(pass)* without event, I ..... *(begin)* to feel certain that Mr. S ..... *(remain)* too shy to carry out his obvious desire ..... *(approach)* me.

(4) I ..... *(find)* myself ..... *(like)* him instinctively. ..... *(question)* him further, I learned that he and his wife ..... *(be)* active for 15 years in the field of youth welfare.

(5) It ..... *(be)* a work of redemption which ..... *(stir)* the heart, and I..... *(ask)* what ..... *(direct)* his life into this channel.

(6) At that, slowly the veils ..... *(part)*, my thoughts ..... *(speed)* back a quarter of a century, and I ..... *(remember)* the sole occasion when I ..... *(see)* this man before.

(7) On the upper storey the ..... *(agitate)* landlady ..... *(show)* us to a bare little attic where, ... *(stretch)* on a narrow bed, ... *(lie)* the body of a young man.

(8) ..... *(terrify)* of the prosecution which must follow, sick at heart, ... *(sink)* in despair, he ..... *(shut)* himself in his room and ..... *(turn)* on the gas.

(9) And as we ..... *(sit)* in silence, ... *(hear)* the sounding of the sea, and the ..... *(sigh)* of the breeze, a singular emotion ..... *(overcome)* me.

(10) As we ..... *(mount)* the creaking staircase, my nostrils ..... *(sting)* by the sick sweet odour of illuminating gas.

Ans. (1) Haltingly he **told** me this **had been** their first visit to America.

(2) At this point the bugle **sounded** for dinner and I **went** below. On the following forenoon, I again **observed** my fellow-voyager **watching** me earnestly from his deck chair.

(3) Yet when another day **passed** without event, I **began** to feel certain that Mr. S **would remain** too shy to carry out his obvious desire **to approach** me.

(4) I **found** myself **liking** him instinctively. **Questioning** him further, I learned that he and his wife **had been** active for 15 years in the field of youth welfare.

(5) It **was** a work of redemption which **stirred** the heart, and I **asked** what **had directed** his life into this channel.

(6) At that, slowly the veils **parted**, my thoughts **sped** back a quarter of a century, and I **remembered** the sole occasion when I **had seen** this man before.

(7) On the upper storey the **agitated** landlady **showed** us to a bare little attic where, **stretched** on a narrow bed, **lay** the body of a young man.

(8) **Terrified** of the prosecution which must follow, sick at heart, **sunk** in despair, he **shut** himself in his room and **turned** on the gas.

(9) And as we **sat** in silence, **hearing** the sounding of the sea, and the **sighing** of the breeze, a singular emotion **overcame** me.

(10) As we **mounted** the creaking staircase, my nostrils **were stung** by the sick sweet odour of illuminating gas.

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) "Excuse me, Doctor. I wonder if I might introduce myself. If you could spare a few minutes ..... my wife and I would so like to have a word with you."

Ans. Mr. S apologized to the doctor for accosting him and wondered if he might introduce himself. He further requested him to spare a few minutes as his wife and he would so like to have a word with him.

(2) "So you still do not remember me? I've wanted to get in touch with you for many years," he went on under increasing stress. "But I was never able to bring myself to do so."

Ans. Expressing surprise, Mr. S asked the author if he still did not remember him. He added under increasing stress that he had wanted to get in touch with him for many years, but that he had never been able to bring himself to do so.

(C) Punctuation

Q. Punctuate the following :

(1) he took a sharp breath and exclaimed so you still do not remember me

Ans. He took a sharp breath and exclaimed, "So you still do not remember me?"

(2) he said excuse me doctor i wonder if i might introduce myself

Ans. He said, "Excuse me, Doctor. I wonder if I might introduce myself."

(3) ive wanted to get in touch with you for many years he went on under increasing stress

Ans. "I've wanted to get in touch with you for many years," he went on, under increasing stress.

(D) Transformation

Q. Transform the following as directed :

(1) I suddenly became aware that one of the other passengers was watching me closely. *(Make it simple.)*

(2) I gave no sign of having noticed the man. *(Make it complex.)*

(3) On the following forenoon. I again observed my fellow-voyager watching me earnestly from his deck chair. *(Make it complex.)*

(4) Now a lady was with him, obviously his wife. *(Make it complex.)*

(5) I began to feel certain that Mr. S would remain too shy to carry out his obvious desire to approach me. *(Turn it into negative.* **OR** *Remove 'too'.)*

(6) In those days of economic necessity any call was a welcome one. *(Turn it into negative.)*

(7) For an hour we laboured without success. *(Turn it into negative.)*

(8) He was a round-cheeked lad with a simple countrified hair. *(Make it compound.)*

(9) Utterly friendless, he made bad companions. *(Make it complex.)*

(10) This last resort failed. *(Turn it into negative.)*

(11) The sergeant resolved to make no report upon the case, so no court proceedings would result. *(Make it simple.)*

(12) It appeared useless. *(Turn it into negative.)*

(13) This was the best investment I had ever made. *(Use the positive degree and then the comparative degree.)*

Ans. (1) I suddenly became aware of one of the other passengers watching me closely.

(2) I gave no sign that I had noticed the man.

(3) On the following forenoon, I again observed that my fellow-voyager was watching me earnestly from his deck chair.

(4) Now a lady was with him who was obviously his wife.

(5) I began to feel certain that Mr. S would remain so shy that he would not carry out his obvious desire to approach me.

(6) In those days of economic necessity no call was an unwelcome one.

(7) For an hour we laboured, but we were not successful.

(8) He was a round-cheeked lad and he had simple countrified hair.

(9) As he was utterly friendless, he made bad companions.

(10) This last resort did not succeed.

(11) The sergeant having resolved to make no report upon the case, no court proceedings would result.

(12) It did not appear useful.

(13) **(a) Positive** : No other investment I ever made was as good as this.

(b) Comparative : This was better than any other investment I had ever made.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to make the round of;* (2) *to give sign of;* (3) *on the contrary;* (4) *out of the corner of one's eye;* (5) *to give evidence of;* (6) *to intrigue one;* (7) *to carry out;* (8) *to have a word with;* (9) *by profession;* (10) *in addition;* (11) *derelict adolescents;* (12) *to get in touch with;* (13) *to bring oneself to do;*

(14) *to set up in practice;* (15) *at an unearthly hour;* (16) *round the corner;* (17) *beyond recall;* (18) *to give up;* (19) *to be rid of;* (20) *to turn on;* (21) *to throw away one's life;* (22) *of one accord;* (23) *to give a fresh start;* (24) *free board;* (25) *to pay dividends;* (26) *in the final reckoning.*

Ans. (1) While **making the round of** the city slums, the leader came across some horrible things.

(2) Shivaji knew that Afzal Khan was secretly armed, but he **gave no sign of** having known it.

(3) You have finished your work. **On the contrary,** I have just begun.

(4) I noticed **out of the corner of my eye** that he was trying to change his playing cards.

(5) His broad forehead and shining eyes **gave evidence of** great intelligence.

(6) The statements about star wars recently made by the American President **have intrigued** the whole world.

(7) I am able **to carry out** my plans.

(8) The stranger approached me and said, "I wish **to have a word with** you."

(9) My elder brother is an architect **by profession.**

(10) Dr. Bhabha was a scientist but, **in addition,** he took great interest in music.

(11) The **derelict adolescents** were housed in a camp.

(12) If you want this information, you must **get in touch with** the director of the company.

(13) Ramesh wanted to meet his principal and admit his guilt, but he **could not bring himself to do** so.

(14) Dr. Lokhande **had** just **set up in practice** when that accident took place.

(15) When the phone began to ring in the dead of the night, I wondered who must be the fellow who wanted to speak with me **at that unearthly hour.**

(16) The police were informed that the smuggler was hiding in a house **round the corner.**

(17) The patient was very serious, but the doctor thought that he was not quite **beyond recall.**

(18) The mathematician was trying for two hours to solve the problem but success was not in sight. So he decided **to give up.**

(19) The employer dismissed the union leader **to be rid of** the main source of trouble in his company.

(20) I always **turn on** the radio at 9 p.m. to listen to the news.

(21) Frightened of the terrible calamity, the old man decided **to throw away his life** by burning himself.

(22) **Of one accord,** all the councillors resolved to felicitate the great revolutionary.

(23) Jayprakash Narayan was of the opinion that a repentant criminal **should be given a fresh start.**

(24) Shri R. Shetty is a very charitable person, so he offers **free board** to two poor students at his hotel every year.

(25) The company had suffered losses, and as a result, **did not pay any dividends** to its shareholders.

(26) **In the final reckoning** even a repentant sinner is treated kindly.

2. THE FIRST CASE

–M. K. Gandhi

SUMMARY

While in Bombay, Gandhiji began his study of Indian Law as well as his experiments in dietetics. In this, his friend Virchand Gandhi joined him. His brother tried to get him briefs. Gandhiji was unable to follow the Civil Procedure Code. Virchand Gandhi used to tell him all kinds of stories about barristers and lawyers. He would talk about great achievements and powers of stalwarts like Sri Pherozeshah Mehta and Badruddin Tayabji.

These stories used to discourage Gandhiji. Virchand Gandhi would also say that it was usual for a barrister to remain idle for five or seven years. That was why he had taken the safe course of signing the articles of solicitorship. Gandhiji would be lucky if he became independent in three years' time according to Virchand Gandhi. There was a barrister's board outside Gandhiji's house while inside it he was preparing for the barrister's profession. Gandhiji was unable to reconcile himself to this contradiction. It worried him and he could not concentrate on his studies. He liked the Evidence Act and read Mayne's Hindu Law with deep interest. But he lacked the courage to conduct a case.

About this time he took up his first case. The client was one Mamibai. He was told to pay some commission to the tout. Gandhiji emphatically declined to do so. Still he got that case. He charged Rs. 30 for his fees.

This was his debut in the Small Causes Court. He stood up to cross-examine the plaintiff's witnesses, but he could not think of any question to ask. He became nervous and sat down. He handed over that case to Mr. Patel. He also agreed to pay back the fee.

Gandhiji left the court deciding not to take up any more cases until he had courage enough to conduct them.

Gandhiji then got the work of drafting a memorial for a poor Musalman of Porbandar. After drafting it he showed it to his friends who approved of it. This instilled in Gandhiji some confidence that he was qualified enough to draft a memorial.

His business could flourish if he drafted memorials without any fees. That, however, would not help him earn his livelihood. So he tried for a teacher's job.

But he was not taken up as he was not a graduate. Gandhiji was now in despair. His brother also felt much worried. On his brother's suggestion Gandhiji closed down his little establishment in Bombay and decided to settle in Rajkot.

While in Bombay, Gandhiji used to attend the High Court daily. But often he could not follow the cases and dozed off. Many others also kept him company in this. This lightened his load of shame. Later, he even lost the sense of shame when he learnt that it was fashionable to doze in the High Court.

To the briefless barristers Gandhiji commends a little practical precept about living based on his personal experience in Bombay. He advises them to make it a rule to walk to the High Court and return home on foot. That would save them money and keep them in good health.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) The stories of stalwarts such as these would unnerve me. (Page 6)

Ans. This sentence is taken from *'The First Case'* which is written by Gandhiji. Here he gives an account of his embarrassing debut in the Small Causes Court in Bombay.

While in Bombay, Gandhiji began his study of Indian Law, but he found that he was not able to make much progress in his study of the Civil Procedure Code. His friend, Virchand Gandhi, would tell him that Sir Pherozeshah was an able advocate because of his profound knowledge of law and because he had committed to memory the whole of the Evidence Act. He would further say that Badruddin Tayabji's wonderful power of argument inspired even the judges with respect and awe. The stories of these eminent lawyers would discourage Gandhiji.

(2) 'You should count yourself lucky if you can paddle your own canoe in three years' time.' (Page 7)

Ans. This sentence uttered by Virchand Gandhi is taken from *'The First Case'* written by Gandhiji. In this lesson Gandhiji gives an account of his embarrassing debut in the Small Causes Court in Bombay.

Gandhiji found it difficult to get on with his study of Indian Law. And his friend, Virchand Gandhi, used to tell him the stories of stalwarts like Sir Pherozeshah Mehta and Badruddin Tayabji. He would further tell Gandhiji that it was quite usual for a new barrister to remain without any work for five or seven years. That was why, Virchand Gandhi himself had signed the articles for solicitorship. He would add that Gandhiji should consider himself lucky if he could try his cases without anybody's help in three years' time. Such talk discouraged Gandhiji instead of inspiring him.

(3) I was helpless beyond words, even as the bride come fresh to her father-in-law's house! (Page 7)

Ans. This sentence is taken from *'The First Case'* written by Gandhiji. In it he gives an account of his embarrassing debut in the Small Causes Court in Bombay.

Gandhiji was in Bombay trying to set up practice and studying Indian Law. t was a tedious business. Expenses were rising every month, and he had not

even started his practice in the court. A barrister's board was outside the house but inside it Gandhiji was preparing for the barrister's profession. He studied law with keen interest but lacked the courage to conduct a case. Therefore, his helplessness was beyond description. So he likens himself to a newly married girl who feels helpless and ill at ease in the father-in-law's house.

(4) I was adamant. I gave no commission, but got Mamibai's case all the same. (Page 7)

Ans. This sentence is taken from '*The First Case*' written by Gandhiji. The author gives an account of his embarrassing debut in the Small Causes Court in Bombay.

Gandhiji felt helpless beyond words because he had not the courage to conduct any case. About this time he took up the case of one Mamibai. He was told that he would have to pay some commission to the tout, and that, even the great criminal lawyers who made three to four thousand a month, paid commission. Gandhiji declined. He was told that in view of the changed times he must be practical. But Gandhiji was firm and refused to pay any commission. Nevertheless he got Mamibai's case.

(5) I stood up, but my heart sank into my boots. (Page 7)

Ans. This sentence is taken from '*The First Case*' written by Gandhiji. The author gives an account of his miserable condition when he first appeared in the Small Causes Court in Bombay.

Gandhiji took up the case of one Mamibai. This was his first appearance in the Small Causes Court. He was the lawyer for the defendant and therefore, had to cross-examine the plaintiff's witnesses. But as he stood up to conduct the cross-examination, he grew extremely nervous. His courage failed him. He felt his head was whirling and it seemed to him that the whole court was going round and round. He could not think of any question to put to the witness. He felt that the judge must have laughed at his plight and all the lawyers must have certainly enjoyed the spectacle but he was beyond seeing anything. Feeling too giddy to go on with the case, he sat down.

(6) There was no virtue in my decision. I had simply made a virtue of necessity. (Page 7)

Ans. This extract is taken from '*The First Case*' written by Gandhiji. The author gives an account of his miserable condition when he first appeared in the Small Causes Court in Bombay.

Gandhiji cut a very sorry figure at the time of his first appearance in the court to plead the case of one Mamibai. His head reeled and he could not ask the witness a single question. He sat down and told the agent to transfer the case to Mr. Patel. He then hastily left the Court. He felt ashamed of himself and decided not to take up any more cases until he had courage enough to conduct them. Here Gandhiji says that he had no choice in the matter. This decision was forced upon him by necessity rather than any consideration of his duty. In any case, no one would be so foolish as to give his case to him, just to lose it.

(7) But that would bring no grist to the mill. (Page 8)

Ans. This sentence is taken from '*The First Case*' written by Gandhiji. Here the author gives an account of his miserable debut in the Small Causes Court in Bombay.

After the debacle of his first appearance in the Court, Gandhiji decided not to take up any more cases until he had courage enough to conduct them. But there was another case in store for him. It was a memorial to be drafted. A poor Musalman whose land was confiscated approached him. He prepared the draft and showed it to his friends. They approved of it and this made him feel that he was well qualified for drafting memorials. He saw that his business would grow by leaps and bounds if he drafted memorials without charging any fees for them. But that would not enable him to earn his livelihood.

(8) There was no help for it, I wrung my hands in despair. (Page 8)

Ans. This sentence is taken from '*The First Case*' written by Gandhiji. Here he narrates the story of his debut in the Small Causes Court in Bombay which was a failure.

Gandhiji's knowledge of English was good enough, and he would have loved to teach English to Matriculation boys in some school. He wrote an application in reply to an advertisement, and sent it. He was called for an interview. But the principal rejected him because he was not a graduate. So nothing could be done about it. He lost all hope of finding a means of earning his livelihood as a teacher.

(9) My little establishment was thus closed after a stay of six months in Bombay. (Page 8)

Ans. This sentence is taken from '*The First Case*' written by Gandhiji. In it Gandhiji gives an account of his embarrassing debut in the Small Causes Court in Bombay.

Gandhiji applied for a teacher's post that was advertised. He was called for an interview. But the principal rejected him when he found that Gandhiji was not a graduate. Now nothing could be done about it. He was in despair. His brother also was worried. Then they both came to the conclusion that it was no use spending more time in Bombay. His brother advised him that he should settle in Rajkot. There was already a household at Rajkot and if they broke up the one at Bombay it would mean a lot of saving. Gandhiji liked that suggestion. So after a stay of six months in Bombay the little household of Gandhiji in Girgaum was wound up.

(10) There were others also who kept me company in this and thus lightened my load of shame. (Page 8)

Ans. This sentence is taken from '*The First Case*' written by Gandhiji. It reveals how Gandhiji's debut in the Small Causes Court in Bombay was an embarrassing one.

Gandhiji used to attend the High Court daily while he was in Bombay. He could not learn anything there because he had not sufficient knowledge to learn

much. Many times he could not understand the cases and would begin to doze in the court. There were other lawyers who did the same thing, and to some extent, reduced his sense of shame.

(11) If the present generation has also its briefless barristers like me in Bombay, I would commend them a little practical precept about living. (Page 8)

Ans. This sentence occurs in '*The First Case*' written by Gandhiji. In this extract, Gandhiji narrates his plight at the time of his first appearance as a lawyer in the Small Causes Court in Bombay.

Gandhiji used to attend the High Court daily. He lived in Girgaum, but seldom took a carriage or a tramcar. He had made it a rule to walk to the High Court. It took him about forty-five minutes. He also returned home on foot. He had accustomed himself to the heat of the sun. He always maintained good health mainly because of this practice of walking. Many other pleaders used to fall ill, but not Gandhiji. So he gives a weighty piece of advice to the barristers who might be without briefs. He advises them to follow his example and take the walking exercise daily which would keep them physically fit.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What were the stories that Virchand Gandhi would tell Gandhiji? What was their effect on Gandhiji?

Ans. While in Bombay, Gandhiji could not get on well with his study of law. His friend, Virchand Gandhi would tell him all kinds of stories about barristers and *vakils*. He would say that Sir Pherozeshah was an able advocate because of his deep knowledge of law; that he had memorized the whole of the Evidence Act and knew all the cases on the thirty-second section. Badruddin Tayabji, he would say, had extraordinary power of argument which inspired the judges with awe. According to Virchand, it was not unusual for a barrister to remain briefless for five to seven years. He would even say that Gandhiji should deem himself fortunate if he would be able to stand on his own legs in three years. All these stories and comments would discourage Gandhiji.

(2) How did Gandhiji get his first case?

Ans. Gandhiji's first client was one Mamibai. Her case was a 'small cause'. When he took up the case, he was told that he would have to pay some commission to the tout. Gandhiji refused to do so. Then he was reminded that even a certain great lawyer earning three to four thousand a month paid commission. Gandhiji declined to follow that example. He said he would be satisfied with Rs. 300 a month like his father. He was, however, advised to be practical in view of the rising expenses in Bombay. But Gandhiji was firm and paid no commission. Still he got Mamibai's case. He charged Rs. 30 for his fees. It was an easy case and not likely to last longer than a day.

(3) Describe Gandhiji's debut in the Small Causes Court in Bombay.

Ans. Gandhiji took up the case of one Mamibai which was quite an easy one. He charged Rs. 30 for his fees. This was his debut in the Small Causes

Court in Bombay. He appeared for the defendent and had to conduct the cross-examination of the plaintiff's witnesses. He stood up, but his courage failed him, and he felt that his head was reeling and the whole court was reeling too. He could not think of a single question to put to the witness. Gandhiji says that the judge must have laughed at his plight, and the other lawyers must have heartily enjoyed the sight of Gandhiji shaking in his shoes. He simply sat down and told the agent that he would not conduct the case. Thus his first public appearance as a lawyer in the court was a miserable failure.

(4) Why did Gandhiji think of taking up a teachers' job? Why did he not get it? *(March '87)* OR

Why did Gandhiji apply for a teacher's post? What was its result?

Ans. Gandhiji had not the courage to conduct a case in the Court. His debut in the Small Causes Court was a miserable failure. Meanwhile, expenses were mounting up every month. It was necessary to earn some money. His knowledge of English was good enough and he should have liked to teach English in some school. So he applied for a teacher's post that was advertised. The salary offered was Rs. 75. Gandhiji was called for an interview. He went there feeling confident to get the job. The principal, however, found that he was not a graduate. So he did not appoint Gandhiji to that post.

(5) Describe the circumstances that led Gandhiji to close his little establishment in Bombay. OR

Why did Gandhiji break up his establishment in Bombay?

Ans. Gandhiji's first appearance as a lawyer in the Small Causes Court in Bombay was a total failure. He was good at drafting memorials, but that work would not bring him any money. Then he thought of taking up a teacher's job. Gandhiji applied for the teacher's post that was advertised in the papers. He was called for an interview, but he was rejected because he was not a graduate. Gandhiji's brother then suggested that he should settle in Rajkot. There was a household at Rajkot and if they broke up the one in Bombay, it would mean a lot of saving. Gandhiji liked the suggestion. So he closed his little establishment in Bombay.

(6) Describe Gandhiji's visits to the High Court while he was in Bombay. OR

Describe in your own words Gandhiji's experience at the High Court in Bombay.

Ans. During his stay in Bombay, Gandhiji used to attend High Court daily. He lived in Girgaum, but he almost never took a carriage or a tramcar. As a rule he walked to the High Court. But he says that he did not learn anything at the High Court. He had not adequate knowledge to learn much. As he could not follow the cases conducted there, he often dozed off. At first, he would feel ashamed to himself. But there were other lawyers also who dozed off, and that reduced his sense of shame. Later, he even lost the sense of shame because he learnt to think that it was fashionable to doze in the High Court.

(7) What is Gandhiji's advice to briefless barristers in Bombay? OR

What practical precept about living does Gandhiji recommend to briefless barristers?

Ans. While in Bombay, Gandhiji was in the habit of attending the High Court daily. He used to walk to the High Court although he lived in Girgaum. It took him quite 45 minutes. He also returned home on foot every day. He had accustomed himself to the heat of the sun. This walk to and from the court saved a good deal of money and, what was more important, he never fell ill while many of his colleagues would often fall ill. Gandhiji, therefore, advises briefless barristers to follow his example and make it a rule to take this exercise of walking regularly. This is the practical precept that he recommends to briefless barristers.

(8) Trace Gandhiji's outstanding characteristics as revealed in the extract 'The First Case'.

Ans. In the extract *'The First Case'* we see Gandhiji as a man possessing sterling qualities. He cannot tolerate the deceit of having a barrister's board outside the house while still preparing for the lawyer's profession. He takes up his first case and he is told to pay some commission to the tout. He, however, resolutely refuses to do so. Here we see a man who would not fall a prey to corruption or any underhand dealing for any reason whatsoever. His debut in the Small Causes Court in Bombay was highly embarrassing. It was nothing short of a debacle. Gandhiji himself depicts his miserable plight without mincing his words. Here we see a man who will always call a spade a spade. It requires a rare courage to own one's weaknesses in a straightforward manner. His simplicity is seen in his readiness to be content with Rs. 300 a month. Simplicity, frankness, a rare type of courage and honesty are some of his outstanding qualities that are revealed in this extract. His awareness of the need for physical fitness is revealed in his practice of walking to the High Court and returning home on foot every day.

(9) Why, in your view, did Gandhiji fail as a lawyer?

Ans. Gandhiji, in my view, was not cut out for the lawyer's profession. It is a generally accepted belief that lawyers are liers, as Gandhiji himself had pointed out. Being essentially a man of Truth, he boldly proclaimed that Truth is God and that there is no God other than Truth. That, at the very bottom, was the basic cause of his failure as a lawyer. His moral courage was of the highest order. So he could not stoop to the level of a lawyer. His refusal to pay commission to touts was a very relevant point. Horror of untruth was at the root of Gandhiji's nervousness in the Court where untruth prevailed. His supreme sensitivity and his honesty made him a misfit in the legal profession. His ignorance of Indian law might have added to his nervousness. But, in fact, he was too great to be a common lawyer.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) Virchand Gandhi ..... *(read)* for the Solicitor's Examination and ..... *(tell)* me all sorts of the stories about barristers and *vakils.*

(2) ..... *(have)* a barrister's board outside the house, whilst still ..... *(prepare)* for the barrister's profession inside, ... *(be)* a thing to which I ..... *(not reconcile)* myself.

(3) 'You will have ..... *(pay)* some commission to the tout,' I ..... *(tell).*

(4) I ..... *(stand)* up, but my heart ..... *(sink)* into my boots.

(5) I ..... *(hasten)* from the Court, not ..... *(know)* whether my client ..... *(win)* or ..... *(lose)* her case.

(6) They ..... *(approve)* of it, and that to some extent made me ..... *(feel)* confident that I ..... *(qualify)* enough ..... *(draft)* a memorial.

(7) I ..... *(apply)* for the post and ..... *(call)* for an interview.

(8) There ..... *(be)* no help for it. I ..... *(wring)* my hands in despair.

(9) There were also others who ..... *(keep)* me company in this and thus ..... *(lighten)* my load of shame.

(10) After a time, I even ..... *(lose)* the sense of shame, as I learnt ..... *(think)* that it was fashionable to doze in the High Court.

Ans. (1) Virchand Gandhi **was reading** for the Solicitor's Examination and **would tell** me all sorts of stories about barristers and *vakils.*

(2) **To have** a barrister's board outside the house, whilst still **preparing** for the barrister's profession inside, **was** a thing to which I **could not reconcile** myself.

(3) 'You will have **to pay** some commission to the tout,' I **was told.**

(4) I **stood** up, but my heart **sank** into my boots.

(5) I **hastened** from the Court, not **knowing** whether my client **won** or **lost** her case.

(6) They **approved** of it, and that to some extent made me **feel** confident that I **was qualified** enough **to draft** a memorial.

(7) I **applied** for the post and **was called** for an interview.

(8) There **was** no help for it. I **wrung** my hands in despair.

(9) There were also others who **kept** me company in this and thus **lightened** my load of shame.

(10) After a time, I even **lost** the sense of shame, as I learnt **to think** that it was fashionable to doze in the High Court.

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) 'Sir Pherozeshah's ability,' he would say, 'lies in his profound

knowledge of law. He has the Evidence Act by heart and knows all the cases on the thirty-second section. Badruddin Tayabji's wonderful power of argument inspires the judges with awe!'

Ans. He would say that Sir Pherozeshah's ability lay in his profound knowledge of law. He would add that he (Sir Pherozeshah) had the Evidence Act by heart and knew all the cases on the thirty-second section. He would further say that Badruddin Tayabji's wonderful power of argument inspired the judges with awe.

(2) 'It is not unusual,' Virchand Gandhi would say to Gandhiji, 'for a barrister to vegetate for five or seven years. That's why I have signed the articles for solicitorship. You should count yourself lucky if you can paddle your own canoe in three years' time'.

Ans. Virchand Gandhi would tell Gandhiji that it was not unusual for a barrister to vegetate for five or seven years. He would add that that was why he (Virchand) had signed the articles for solicitorship. He would also say that he should count himself lucky if he could paddle his own canoe in three years' time.

(3) 'You will have to pay some commission to the tout,' I was told. I emphatically declined.

'But even that great criminal lawyer Mr. So-and-So, who makes three to four thousand a month, pays commission!'

Ans. I was told that I would have to pay some commission to the tout. I emphatically declined. But I was reminded that even that great criminal lawyer Mr. So-and-So, who made three to four thousand a month, paid commission

(4) 'I do not need to emulate him,' I rejoined. 'I should be content with Rs. 300 a month. Father did not get more'.

'But those days are gone. Expenses in Bombay have gone up frightfully. You must be businesslike.'

Ans. I replied that I did not need to emulate him. I further remarked that I should be content with Rs. 300 a month, since even Father did not get more. But I was reminded that those days were gone and that expenses in Bombay had gone up frightfully. So I was advised to be businesslike.

(5) 'But I have passed the London Matriculation with Latin as my second language,' I said.

'True, but we want a graduate,' said the principal.

Ans. But I told the principal that I had passed the London Matriculation with Latin as my second language. The principal replied that it might be true, but they wanted a graduate.

(C) Punctuation

Q. Punctuate the following :

(1) sir pherozeshahs ability he would say lies in his profound knowledge of law

Ans. 'Sir Pherozeshah's ability,' he would say, 'lies in his profound knowledge of law.'

(2) it is not unusual he would add for a barrister to vegetate for five or seven years.

Ans. 'It is not unusual,' he would add, 'for a barrister to vegetate for five or seven years.'

(3) you will have to pay some commission to the tout i was told

Ans. 'You will have to pay some commission to the tout,' I was told.

(4) i do not need to emulate him i rejoined i should be content with rs 300 a month

Ans. 'I do not need to emulate him,' I rejoined. 'I should be content with Rs. 300 a month.

(5) but i have passed the london matriculation with latin as my second language i said

Ans. 'But I have passed the London Matriculation with Latin as my second language,' I said.

(D) Transformation

Q. Transform the following as directed :

(1) Virchand Gandhi was reading for the Solicitor's Examination and would tell me all sorts of stories about barristers and *vakils.*

(Make it complex.)

(2) He has the Evidence Act by heart and knows all the cases on the thirty-second section. *(Make it simple.)*

(3) It is not unusual for a barrister to vegetate for five or seven years.

(Remove the negative.)

(4) It could think of no question to ask. *(Make it complex.)*

(5) I had not the courage to conduct a case. *(Turn it into affirmative.)*

(6) His case appeared to be weak, but I consented to draft a memorial for him. *(Make it simple and then complex.)*

(7) My little establishment was thus closed after a stay of six months in Bombay. *(Make it complex.)*

(8) His case appeared to be weak. ***(March '87)*** *(Turn it into negative.)*

(9) I hardly ever took a carriage or a tramcar. *(Turn it into negative.)*

(10) It was an easy case. *(Turn it into negative.)*

(11) I do not need to emulate him. *(Make it affirmative.)*

Ans. (1) Virchand Gandhi who was reading for the Solicitor's Examination would tell me all sorts of stories about barristers and *vakils.*

(2) Besides having the Evidence Act by heart, he knows all the cases on the thirty-second section.

(3) It is usual for a barrister to vegetate for five or seven years.

(4) I could think of no question which I should ask.

(5) I lacked the courage to conduct a case.

(6) **Simple :** In spite of the apparent weakness of his case, I consented to draft a memorial for him. **Complex :** Although his case appeared to be weak, I consented to draft a memorial for him.

(7) My little establishment was thus closed after I had stayed for six months in Bombay.

(8) His case did not appear to be strong.

(9) I almost never took a carriage or a tramcar.

(10) It was not a difficult case.

(11) I can do without emulating him.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to try one's best;* (2) *to get on with;* (3) *all sorts of;* (4) *by heart;* (5) *to paddle one's own canoe;* (6) *to reconcile oneself to;* (7) *to develop a liking for;* (8) *to be content with;* (9) *all the same;* (10) *child's play;* (11) *to make a virtue of necessity;* (12) *to bring grist to the mill;* (13) *to come across;* (14) *in high spirits;* (15) *to wring one's hands;* (16) *to keep one company;* (17) *load of shame;* (18) *practical precept;* (19) *to inure oneself to.*

Ans. (1) We **must try our best** to maintain communal harmony.

(2) How are you **getting on with** your plan?

(3) My friend used to tell me **all sorts of** funny stories.

(4) Students should learn good poems **by heart.**

(5) If a man is trained in some useful craft, he can easily **paddle his own canoe.**

(6) It is very difficult for a person, once rich, **to reconcile himself to** a life of hardship and poverty.

(7) The people of Tamil Nadu **are** slowly **developing a liking for** Hindi.

(8) We should always **be content with** what we have.

(9) There was stiff opposition to Mr. X in the recent elections; **all the same,** he was elected by a big margin.

(10) When I was young,it was **child's play** for me to lift such loads.

(11) 'Nowadays I am working ten hours a day,' my friend told me. **'Don't make a virtue of necessity,'** I retorted. 'You are, in fact, compelled to work by your boss.'

(12) He does everything that **brings grist to the mill.**

(13) Yesterday I **came across** a strange story in the newspaper.

(14) She was **in high spirits** when she heard the news of her brilliant success.

(15) When I failed to get that job, I **wrung my hands** in despair.

(16) Will you please **keep me company** today?

(17) Who will lighten the **load of shame** borne by that lady?

(18) 'Early to bed and early to rise' is a **practical precept.**

(19) He **has inured himself to** hard work.

3. THE HAND THAT ROCKED THE CRADLE

–Satya

SUMMARY

It was on the 11th January, 1931 that Thirupur Kumaran, one of the bravest sons of India laid down his precious life to free his Motherland.

He was born in 1904 at Chenni Malai, district Coimbatore, Tamil Nadu. He was his mother's only son, her only possession, in the whole world. As a tiny baby, he used to be rocked to sleep by his mother singing a lullaby. She doted on him with all the abundance of love which coursed through her heart.

As time passed, the little one grew into a fine boy and the boy into a robust, healthy young man. Kumaran was now the pride of the village too. His robust body held an equally robust heart within. His pure and untainted mind was deeply influenced by nationalistic ideas. The seeds of these ideas were sown by an old man who knew only three things in life–love of truth, love of life which opposed all forms of violence and a love for his Motherland.

Kumaran approached the old man and requested him to allow him to join his band of young men pledged to the service of the Motherland. The old man hesitated. He said, "My son, the task you have set out to share is grave and so are its demands. Is it wise to leave your mother, a frail old lady, alone at an age when she most needs company and care?" He reminded him that it was his duty, as a son, to remain with his old mother and make her last years happy and comfortable.

Kumaran who had never so far been denied anything was now refused something he so urgently and earnestly wanted. Was he refused a place in the great organisation just because he was a simple, ignorant village youth? He asked the old man. The old man looked pained. He told him that it was not so. Sincere love for the Motherland was the only qualification necessary to join the great venture, and he knew that Kumaran had it in abundance. But he thought it necessary to take his mother's permission before he gave his consent.

They approached the mother. She folded her hands and greeted the stranger who was with her son. The old man told her the purpose of his visit. He said he wanted her leave to take her only son into his organisation. He told her not to hesitate to say 'No' if it would break her heart to part from him. The brave mother's eyes shone with heavenly light. In reply, she said that she would never hesitate to give her son to the great and patient Mother–the mother of all of us. Her son would fall short of her esteem if he failed in his duty to his Motherland. She took her son's hand and placed it in the old man's hand. "Do with him what you will, let him not blight me or his great Mother by any dishonourable deed," she told the old man. The old man saluted the mother in grateful admiration and walked away with the young son.

Then one day Kumaran led a band of young men and marched to the market place holding aloft the banner of liberty, prepared to face any foe. There were warnings from well-meaning elders to drop the banner, and run away, as shots rang out in the atmosphere. But Kumaran refused to flee. He walked on fearlessly and tightened his hold on the flag. Just then, a number of blows fell on him. Blood spurted from the wounds caused by the tyrant's blows. Blow followed blow, still he shouted, '*Vande Mataram*'. More blows were rained on him, and he sank slowly to the ground. The flag of his Motherland enveloped him lovingly.

His mother came to the hospital in the night. She was helped by a kindly neighbour. She was commanded by the tyrants to take away her son's body quietly. None else except her must see it. If she disobeyed this, her village would suffer the consequences. With unutterable grief the mother and her neighbour consigned Kumaran's body to the elements.

The village woke up the following morning. It knew that it had lost its best son, but not exactly how he was lost. Had it known the facts that day, the British would not have been saved from the terrible wrath of the people.

Kumaran's brave mother was sad thereafter. But, to her last day, she was proud that she had brought forth a hero.

Today, we live in a Free India which brave men and women like Thirupur Kumaran gave us by shedding their blood. Let us shed tears for them to express out gratitude and reverence for them.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) Her eyes would be aglow with mixed emotions of love, pride, joy, tenderness, which competed to find expression there. (Page 10) OR

She was alone in life but for her little boy, and she doted on him with all the abundance of love that surged through her heart. (Page 11)

Ans. This sentence is taken from the lesson '*The Hand That Rocked t/ Cradle*' written by Satya. In this true story the author gives a moving and inspiring account of the life of Thirupur Kumaran, a freedom fighter, who laid down his life for the freedom of our country.

Here, in the opening paragraph of the story, the writer describes the childhood days of Kumaran. His mother loved him deeply. He was her only son. She would keep the hut clean and well-polished with cowdung for him to play there happily. And as she watched him playing about merrily, she would be filled with great joy, pride, love and tenderness for him. Except for her little boy, she had none else in the world, and she poured on him all the love that coursed through her heart.

(2) The old man did not know then that he had sown the seeds of his own ideals in this productive soil, where they had taken deep roots. (Page 11)

Ans. This sentence is taken from the lesson '*The Hand That Rocked the Cradle*' written by Satya. In this article the author gives a moving and inspiring

account of the life and the heroic death of Thirupur Kumaran, an intrepid freedom fighter.

The little baby, Thirupur Kumaran, grew into a fine boy, and later, this boy grew into a robust, healthy young man. The strong body of this young man had a stout heart within it. His mind was pure and without stain. It was a fit mind to receive nationalistic ideas. It only needed an appropriate Guru. This Guru was found in the form of an old man. This old man inspired him with the great ideals of truth, non-violence and love for his Motherland. But he was not aware then that he had influenced Thirupur Kumaran with these ideals. All the same, they had made a deep impression on this young man.

(3) The old man felt a gush of emotion surge through him for this sincere, simple, village youth. (Page 11)

Ans. This sentence is taken from the lesson *'The Hand That Rocked the Cradle'* by Satya. In this true story the author gives a moving and inspiring account of the life and the heroic death of Thirupur Kumaran, a freedom fighter.

Young Thirupur Kumaran came to the old man who had inspired him with the nationalistic ideas. The old man was busy talking to some friends. Kumaran stood silently in a corner. When the old man looked up and saw him, he asked him who he was. The young man told him that he was Kumaran from the village of Chenni Malai. The simplicity and sincerity of the young lad appealed to the heart of the old man and he experienced a deep fatherly feeling rising in his mind for him.

(4) "The task you have set out to share is grave, and so are its demands."

Ans. This extract is taken from the lesson *'The Hand That Rocked the Cradle'* by Satya. In this article the author gives a moving and inspiring account of the life and the heroic death of Thirupur Kumaran, a freedom fighter.

Kumaran offered his own humble self for the same cause to which the old man and his organisation were dedicated. He requested the old man to allow him to carry aloft the flag of freedom. Thereupon the old man warned the youth that the mission he desired to participate in was of a serious nature and the sacrifices it demanded were also very great.

(5) "Is it wise to leave a frail, old lady alone at an age when she most needs company and care?" (Page 11) OR

"Is it not your duty as a son, to stay by her side and make her last years happy and comfortable?" (Page 12)

Ans. This sentence is taken from *'The Hand That Rocked the Cradle'* written by Satya. It is a moving account of the life and the heroic death of Thirupur Kumaran, a freedom fighter.

Thirupur Kumaran approached the old man, his Guru, with a request to allow him to carry aloft the flag of freedom. But his Guru tried to impress upon the youth that it was not very wise on his part to leave his weak, old mother alone when she most needed company and attention. He emphasized the point

that it was his duty, as a son, to stay near her and make her old age happy and comfortable.

(6) "..... Is it only for the elite, educated and the rich that you have perhaps a place in your great organisation?" (Page 12)

Ans. This sentence is taken from '*The Hand That Rocked the Cradle*' by Satya. It gives an inspiring account of the life and the heroic death of Thirupur Kumaran, a freedom fighter.

The old man told Kumaran that it was his duty to be with his mother in her old age. At that, Kumaran was greatly upset. For the first time in his life he was being denied something which he wanted urgently. So in a complaining tone he asked the old man if only the superior few, the educated and the rich were allowed to join the great organisation and whether he was being rejected because he was a poor village youth.

(7) "How can I whisk you away from her at a time when she needs you most?" (Page 12)

Ans. This sentence is taken from the lesson '*The Hand That Rocked the Cradle*' by Satya. In this true story the author gives a moving and inspiring account of the life and the heroic death of Thirupur Kumaran, a freedom fighter.

Kumaran wanted to know whether the old man refused to take him into his band because he was a poor village youth. Pained at these words of the young man, the old man hugged him affectionately and assured him that it was not so; the only qualification needed to participate in the great cause was sincere love for the Motherland. He observed that Kumaran had an abundance of this love; but he was only anxious about his old mother. He told him that he could not snatch him away from her when she needed him most.

(8) 'Do not hesitate to say "No" if it breaks your heart to part from him.' (Page 12)

Ans. This sentence occurs in '*The Hand That Rocked the Cradle*' written by Satya. It gives a moving account of the life of Thirupur Kumaran, who laid down his life for the freedom of our country.

The old man and Kumaran went to the hut to meet Kumaran's old mother. In a worried tone the old man told the mother that her son wished to join the band of young men pledged to the service of the Motherland. The venture was as dangerous as it was glorious, and he could not take away her only son without asking her. So he said he had come to seek her permission. He requested her not to hesitate, not to show signs of uncertainty to refuse him permission, if parting from her son would make her miserable. The old man's words show that he fully understood and sympathised with the plight of the aged mother.

(9) "Do with him what you will; let him not blight me or his great Mother by any dishonourable deed." (Page 13) ***(March '87)***

Ans. This spirited statement made by Kumaran's mother occurs in '*The Hand That Rocked the Cradle*' a true story written by Satya. It gives a moving

account of the life of Thirupur Kumaran who laid down his life for the freedom of our country.

The old man approached the old mother to ask her permission to take away her only son for the freedom struggle. He was afraid she might faint or break down at such a blow. But she surprised him. The proud mother took her son's hand and placed it in the old man's hand, and declared that he was free to do with him whatever he might think fit. She only wanted that he must not bring disgrace on her or the great Mother of us all by any shameful or despicable deed.

(10) From that day onwards, the mother had only loneliness for company. (Page 13)

Ans. This sentence occurs in *'The Hand That Rocked the Cradle'* a true story written by Satya. It gives a moving account of the life of Thirupur Kumaran who heroically laid down his life for the freedom of our country.

Here, the agony experienced by Kumaran's mother is described. She acted like a hero's mother. She allowed her son to be taken away for the cause of Mother country. But when he was gone, she was miserable. Up till now she had only her son for company. Now she was alone, miserably alone. She had no company, no comfort. Yet she endured it bravely like a true hero's mother.

(11) He was seething with anger as these thoughts surged through his mind. (Page 13)

Ans. This sentence occurs in *'The Hand That Rocked the Cradle'* a true story written by Satya. It gives a moving account of the life of Thirupur Kumaran who heroically laid down his life for the freedom of our country.

When the proper hour came, Thirupur Kumaran led a band of young men. The procession marched to the market place carrying the banner of liberty aloft. Suddenly there were shouts and shots rang out breaking the silence of the air. Elderly well-wishers warned the young men to drop the banner and run for life. But the thought of throwing away the banner was alien to Kumaran. The idea of giving up his mission and retracing his steps like a coward shocked him. Where would he go when the whole land was in bondage? he asked himself. He was wild with anger, as these thoughts surged up within his mind.

(12) His lips moved feebly as they intoned *'Vande Mataram'*. (Page 13)

Ans. This sentence occurs in *'The Hand That Rocked the Cradle'* a story of patriotism written by Satya. It gives a moving account of the life of Thirupur Kumaran who laid down his life for the freedom of our country.

Thirupur Kumaran led a procession to the market place holding aloft the national flag. Suddenly there was firing and lathi-charge. Kumaran shouted *'Vande Mataram'*. The blows fell on his body fast and mercilessly in quick succession with a dull sound. His lips moved weakly as he tremulously uttered *'Vande Mataram'*.

(13) "You disobey this, and your village shall suffer the consequences."

OR

It was on this ghastly mission that this aged mother had come aided by a kindly neighbour. (Page 14)

Ans. This sentence occurs in *'The Hand That Rocked the Cradle'* a true story written by Satya. It gives a moving account of the life of Thirupur Kumaran who laid down his life for the freedom of our country. It is equally a touching story of this freedom fighter's noble mother.

Kumaran collapsed under the merciless blows of the tyrants. The night was dark. His old mother came to the hospital where his body was lying. She was accompanied by a kindly neighbour. Just then, shrill words were heard piercing the mysterious, fearful silence of the night. The tyrants ordered her to take away her son's body without making a fuss. They ordered her that none else must see the dead body. If she flouted those orders, her entire village would be severely punished.

(14) She did not see the pulp to which her dear son was reduced. OR **She only saw the cuddlesome baby she had rocked to sleep in a similar hammock. (Page 14)**

Ans. This sentence occurs in *'The Hand That Rocked the Cradle'* a true story written by Satya. It gives a moving and inspiring account of the life of Thirupur Kumaran who laid down his life for the freedom of our country. It is also a story of this freedom fighter's noble mother.

The old mother, accompanied by a kind neighbour, entered a small room of the hospital and came out with a fold of canvas swinging on a pole. It contained the dead body of her dear son. It had been completely destroyed and it looked like pulp. But the mother's eyes were tearless. Her dear, happy life of the days gone by stood before her mind's eye. She saw not the pulp, but her darling baby she used to rock and put to sleep in a similar hanging bed of canvas.

(15) The shadow that sorrow cast on her life intensified, and gnawed at her heart from within. OR **But the glow of pride of a mother who brought forth a hero never left her. (Page 14)**

Ans. This sentence occurs in *'The Hand That Rocked the Cradle'* a true story written by Satya. It gives a moving account of the life of Thirupur Kumaran who laid down his life for the freedom of our country. It is also a story of this freedom fighter's noble mother.

Here, the miserable condition of Kumaran's mother is described. Kumaran was killed in the lathi-charge. Her only offspring, her dear son was no more. All joy left her. She continued to do her daily household duties mechanically, like a machine. There was no joy, no happiness. The sorrow caused by her son's untimely death increased with the passing of time constantly biting at her heart. But she was always proud that she had given birth to a hero, who became a martyr for the country's cause.

(16) And we, living in that Free India today, looking back can only shed tears for those souls, who shed their blood to give us this Free India. (Page 14)

Ans. These are the concluding lines of the article '*The Hand That Rocked the Cradle*' written by Satya. It gives a moving account of the life of Thirupur Kumaran who laid down his life for the freedom of our country.

On the 11th January, 1931 the village youth, Thirupur Kumaran laid down his life in our freedom struggle. Many men and women, before and after 1931, gave everything they had to make India a free, independent nation. Here the writer calls upon us to be grateful to all the known and unknown martyrs and ever remember them gratefully for giving us this free India.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Describe the martyrdom of Thirupur Kumaran. OR

What incident brought a tragic end to Kumaran's life?

Ans. Kumaran was a robust young man. He loved his mother and also his motherland. He was eager to participate in the freedom struggle. So he joined the great organisation of freedom fighters under the leadership of the old man.

One day, he was leading a procession. He was carrying the banner of liberty aloft. All of a sudden, the police attacked the procession. They started raining lathi-blows on the marchers. Kumaran stood firm, unflinchingly holding the flagpole in his hand. The police flogged him with their lathis, but Kumaran was unmoved. Instead of dropping the banner, he tightened his grip on it. The police continued flogging him and as a result Kumaran collapsed in the end. He fell down, chanting '*Vande Mataram*'. Thus like a true hero he sacrificed his life for the Motherland.

(2) Trace the noble character of the mother of Thirupur Kumaran.

Ans. Thirupur Kumaran's mother was a simple, loving woman who lived in a small, thatched hut in the village of Chenni Malai. She loved her son dearly and was proud of him. She also loved her Motherland equally well. When the time came, she readily gave her only son for the great mission of freeing India. Thus we find that her sense of devotion and duty to her nation surpassed her love for her son. She also showed the rare qualities of courage and forbearance when she saw her son's body reduced to pulp. But despite her profound sorrow, she was always proud that she was a hero's mother. Simplicity, love of her only son, selfless devotion to the motherland, rare courage and self-control in the face of grim tragedy are some of the outstanding qualities of Kumaran's mother.

(3) Who was Kumaran's teacher and guide? What ideas did he sow in Kumaran's mind? OR

What were the ideals with which the old man influenced Thirupur Kumaran?

Ans. When Kumaran grew into a man in the prime of his youth, the whole village was proud of him. He had a robust body which enshrined a robust heart within. His mind was pure and untainted. It was the right soil for the sowing of nationalistic ideas. It only awaited the proper agent to do it. An old man played

this role of a teacher and guide. The man was deeply imbued with the spirit of patriotism. He valued most only three things in life love of truth, love of life that opposed all forms of violence and the love of his Motherland. He led a great organization of young men pledged to the service of the Motherland. This man inspired Kumaran with the great ideals of truth, non-violence and a free India.

(4) Describe the meeting of Thirupur Kumaran with the old man. OR

What was the purpose of Thirupur Kumaran's visit to the old man? Did he succeed in it?

Ans. One day, Kumaran met the old man and expressed his desire to plunge into the freedom struggle. The old man told him that the task was beset with great perils and demanded great sacrifices. He advised Kumaran to stay with his mother and give her company and comfort in her old age as he was her only son.

Kumaran was greatly upset. He wanted to know if he was being rejected because he was a poor village youth. The old man assured him that it was not so. He loved the Motherland sincerely, and that was the only thing necessary to join the freedom struggle. But the old man said he thought of the aged mother. If she gave her permission, he would take him up. Kumaran succeeded in his mission, because his mother rose to the occasion and willingly gave her permission.

(5) Why did the old man approach Kumaran's mother? What happened at their meeting? OR

Describe the meeting of the old man with Kumaran's mother.

Ans. The old man was not prepared to take Kumaran into his fold without the permission of his old mother. So he approached the old woman and told her that her brave son wished to join the band of young men pledged to the service of the nation. He brought it to her notice that the mission was as dangerous as it was glorious, and therefore, he could not take him away without seeking her permission.

The mother surprised him. She was brave and proud of her son. She asked the old man to take away her son with him and do with him what he wished. In the end she only warned her son not to bring disgrace on her or on his Motherland by any shameful deed.

(6) Under what circumstances was Kumaran's body taken away from the hospital and disposed of?

Ans. Kumaran's body lay in the hospital. His mother came there with a kindly neighbour in the dead hours of the night. There was complete silence as they entered the hospital. The mother was sternly ordered to take away her son's body quietly. She must not show it to any one else. She was told that if she disobeyed that order, her whole village would be severely punished.

The mother and her companion took away Kumaran's body in a

hammock. The body was badly mangled and reduced to pulp. The courageous mother and her companion walked on. When they reached the outskirts of the village, they lowered the body. There they consigned the hero's body to the elements before the villagers woke up.

(7) How is the title 'The Hand That Rocked the Cradle' appropriate to the theme?

Ans. The title of the story is derived from the proverb '*The hand that rocks the cradle rules the world*'. The story tells us that Kumaran's noble nature and his spirit of sacrifice are inherited from his mother. In fact, it is as much the mother's heroism as that of the son himself. Look at the readiness with which the old mother parts with her only son, who was her life, her light, her only possession, her only hope and support in her old age. When Kumaran was an infant, the loving mother crooned a lullaby as she rocked the canvas hammock that formed his cradle. She must have been painfully reminded of that hammock while she took his dead, mangled body home in a similar hammock. But this time the hand could not rock the hammock in tender lullaby. The mother in her forced silence endured her agony without a tear.

The appropriateness of the title is underscored by the mention of the second hammock, rather touchingly.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using correct tense forms of the verbs given in brackets :

(1) The soft voice of a mother could be heard ..... *(croon)* a lullaby while ..... *(rock)* her baby to sleep in the hammock.

(2) And when she ..... *(call)* out to him, "Kumar, ... *(come)* here!", he would rush into her welcoming arms ..... *(gurgle)* and ..... *(laugh)*.

(3) The old man did not know then that he ..... *(sow)* the seeds of his own ideals in this productive soil, where they ..... *(take)* deep roots.

(4) The old man ..... *(feel)* a gush of emotion ..... *(surge)* through him for this sincere, simple, village youth.

(5) "..... *(allow)* me, Sir, ... *(carry)* the banner of freedom which you are engaged in holding aloft."

(6) The youth's face ..... *(flush)* crimson, an only child, he had never so far been ..... *(deny)* anything. Now he ..... *(refuse)* something he so badly ..... *(want)*.

(7) He said, "I only ..... *(have)* my love, my body and my services ..... *(offer)*."

(8) She ..... *(look)* up and her eyes ..... *(shine)* with an ethereal light.

(9) Now that the hour ..... *(strike)*, he ..... *(lead)* a band of young men and ..... *(march)* to the market place ..... *(carry)* the banner of liberty aloft.

(10) He ..... *(seethe)* with anger as these thoughts ..... *(surge)* through his mind.

(11) It ..... *(be)* on this ghastly mission that this aged mother ..... *(come)* aided by a kindly neighbour.

(12) And we, ... *(live)* in that Free India today, ... *(look)* back can only shed tears for those souls, who ..... *(shed)* their blood ..... *(give)* us this Free India.

Ans. (1) The soft voice of a mother could be heard **crooning** a lullaby while **rocking** her baby to sleep in the hammock.

(2) And when she **called** out to him, "Kumar, **come** here!", he would rush into her welcoming arms **gurgling** and **laughing.**

(3) The old man did not know then that he **had sown** the seeds of his own ideals in this productive soil, where they **had taken** deep roots.

(4) The old man **felt** a gush of emotion **surge** through him for this sincere, simple, village youth.

(5) "**Allow** me, Sir, **to carry** the banner of freedom which you are engaged in holding aloft."

(6) The youth's face **flushed** crimson, an only child, he had never so far been **denied** anything. Now he **was refused** something he so badly **wanted**.

(7) He said, "I only **have** my love, my body and my services **to offer.**"

(8) She **looked** up and her eyes **shone** with an ethereal light.

(9) Now that the hour **had struck,** he **led** a band of young men and **marched** to the market place **carrying** the banner of liberty aloft.

(10) He **was seething** with anger as these thoughts **surged** through his mind.

(11) It **was** on this ghastly mission that this aged mother **had come** aided by a kindly neighbour.

(12) And we, **living** in that Free India today, **looking** back can only shed tears for those souls, who **shed** their blood **to give** us this Free India.

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) The old man looked up and asked, "My boy, who are you?" "I am Kumaran, Sir, from the village of Chenni Malai," said the young man.

Ans. The old man looked up and asked the young man affectionately who he was. The young man answered respectfully that he was Kumaran from the village of Chenni Malai.

(2) "You are a great person," said the young man, "and the task you are involved in is just as great. I came here to offer my humble self for the same cause to which you are dedicated. Allow me, Sir, to carry the banner of freedom which you are engaged in holding aloft."

Ans. The young man praised the old man saying that he was a great person and that the task he was involved in was just as great. He told him that he had come there to offer his humble self for the same cause to which he was

dedicated. He then requested him to allow him to carry the banner of freedom which he was engaged in holding aloft.

(3) The old man reflected long and spoke, "The task you have set out to share is grave, and so are its demands. Is it wise to leave a frail, old lady alone at an age when she most needs company and care? Is it not your duty as a son, to stay by her side and make her last years happy and comfortable?"

Ans. The old man reflected long and warned the young man that the task he had set out to share was grave and so were its demands. He then asked him if it was wise to leave a frail, old lady alone at an age when she most needed company and care. He also asked him if it was not his duty as a son, to stay by her side and make her last years happy and comfortable.

(4) The youth said to the old man in a grudging tone, "Oh, Sir, you are great, so is your task. Is it only for the elite, educated and the rich that you have perhaps a place in your great organization?"

Ans. Addressing the old man politely, the youth exclaimed in a grudging tone that he was great and so was his task. He then asked him if it was only for the elite, educated and the rich that he had perhaps a place in his great organization.

(5) The youth said to the old man, "Is that the reason why you refuse to take me into your fold, Sir? Is it because I am a poor village youth?"

Ans. The youth asked the old man if that was the reason why he had refused to take him into his fold and whether it was because he was a poor village youth.

(6) The old man hugged the lad affectionately and said, "No, my son, there is no other qualification necessary to join this great venture except sincere love for the Motherland and that you have in abundance. I am only worried about your old mother at home. How can I whisk you away from her at a time when she needs you most? Come, my son, let me have the privilege of asking her permission before I give my consent."

Ans. The old man hugged the lad affectionately and answered that it was not so. He told him that there was no other qualification necessary to join that great venture except sincere love for the Motherland and that he (the lad) had it in abundance. He further said that he was only worried about his old mother at home and that he could not whisk him away from her at a time when she needed him most. He then asked the lad to accompany him so that he might have the privilege of asking her permission before he gave his consent.

(7) The old man said in a worried tone, "Amma, this Kumaran, this brave son of yours wants to join my band of young men pledged to the service of the Motherland. The mission is as dangerous as it is glorious. He is your only son How can I take him away without asking you?"

Ans. The old man told Kumaran's mother in a worried tone that that Kumaran, that brave son of hers wanted to join his band of young men pledged

to the service of the Motherland. He warned her that the mission was as dangerous as it was glorious. He further reminded her that he was her only son and so he could not take him away without asking her.

(8) The old man said in a worried tone to Kumaran's mother, "I came here, to seek your permission. Do not hesitate to say 'No' if it breaks your heart to part from him. Do I not know how a mother feels to let her son go away from her?"

Ans. The old man informed Kumaran's mother in a worried tone that he had come there to seek her permission. He further told her not to hesitate to say 'No' if it broke her heart to part from him. He assured her that he knew how a mother felt to let her son go away from her.

(9) "This son of mine, Sir," Kumaran's mother said to the old man, "is my pride, my only possession, my light and life; he would fall short of my esteem, if he fails in his duty to his Motherland. This great and patient Mother country who is the mother of us all, gave him to me. Why should I grudge giving him back to her?"

Ans. Kumaran's mother told the old man that her son was her pride, her only possession, her light and life. She added that he would fall short of her esteem if he failed in his duty to his Motherland. She further said that this great and patient Mother country who is the mother of us all, had given him to her and so she should not grudge giving him back to her.

(10) She took her son's hand and placed it in the old man's and said, "Here, Sir, I give my son to you. Do with him what you will; let him not blight me or his great Mother by any dishonourable deed."

Ans. Taking her son's hand and placing it in the old man's hand, she declared that she was thus giving her son to him. She asked him to do with him what he willed, but not to let him blight her or his great Mother by any dishonourable deed.

(C) Punctuation

Q. Punctuate the following :

(1) when she called out to him kumar come here he would rush into her welcoming arms gurgling and laughing

Ans. When she called out to him, "Kumar, come here!", he would rush into her welcoming arms gurgling and laughing.

(2) the old man looked up and asked my boy who are you

Ans. The old man looked up and asked, "My boy, who are you?"

(3) i am kumaran sir from the village of chenni malai said the young man

Ans. "I am Kumaran, Sir, from the village of Chenni Malai," said the young man.

(4) you are a great person said the young man and the task you are involved in is just as great

Ans. "You are a great person," said the young man, "and the task you are involved in is just as great."

(5) the old man reflected long and spoke the task you have set out to share is grave and so are its demands

Ans. The old man reflected long and spoke, "The task you have set out to share is grave, and so are its demands."

(6) the old man reflected long and spoke is it not your duty as a son to stay by her side and make her last years happy and comfortable

Ans. The old man reflected long and spoke, "Is it not your duty, as a son, to stay by her side and make her last years happy and comfortable?"

(7) he said oh sir you are great so is your task

Ans. He said, "Oh, Sir, you are great, so is your task."

(8) the old man said amma this kumaran this brave son of yours wants to join my band of young men pledged to the service of the motherland

Ans. The old man said, "Amma, this Kumaran, this brave son of yours wants to join my band of young men pledged to the service of the Motherland."

(9) the old man said do i not know how a mother feels to let her son go away from her

Ans. The old man said, "Do I not know how a mother feels to let her son go away from her?"

(10) she took her sons hand and placed it in the old mans hand and said here sir i give my son to you

Ans. She took her son's hand and placed it in the old man's hand and said, "Here, Sir, I give my son to you."

(D) Transformation

Q. Transform the following as directed :

(1) A broken fence enclosed a little plot of land, also smeared with cowdung. *(Make it complex.)*

(2) She doted on him with all the abundance of love that surged through her heart. *(Make it simple.)*

(3) It awaited the proper agent to do it. *(Make it complex.)*

(4) This young lad's pure and untainted mind was the right soil for the sowing of nationalistic ideas. *(Make it complex.)*

(5) He had only his aged mother. *(Turn it into negative.)*

(6) He called him to his side and placed his arm around him affectionately. *(Make it simple.)*

(7) You are a great person. *(Make it exclamatory.)*

(8) The task you have set out to share is grave. *(Turn it into negative.)*

(9) I only have my love to offer. *(Turn it into negative.)*

(10) Now, he was refused something he so badly wanted. *(Make it simple.)*

(11) You are great. *(Make it exclamatory.)*

(12) There is no other qualification necessary to join this great venture except sincere love for the Motherland. *(Turn it into affirmative.)*

(13) Her once young and attractive face was now creased with lines. *(Make it complex.)*

(14) Her once young and attractive face was now creased with lines that time had etched on it. *(Make it simple.)*

(15) She folded her hands and greeted him. *(Make it simple.)*

(16) This brave son of yours wants to join my band of young men pledged to the service of the Motherland. *(Make it complex.)*

(17) He is your only son. *(Turn it into negative.)*

(18) He would fall short of my esteem, if he fails in his duty to his Motherland. *(Rewrite using 'unless'.)*

(19) You disobey this, and your village shall suffer the consequences. *(Make it complex.)*

(20) Do with him what you will. *(Make it simple.)*

(21) He pulled the lad into the circle of his arm and walked away silently. *(Make it simple.)*

(22) He marched to the market place carrying the banner of liberty aloft. *(Make it complex.)*

(23) Shots rang out breaking the stillness of the air. *(Make it complex.)*

(24) The mother had only loneliness for company. *(Turn it into negative.)*

(25) You disobey this, and your village shall suffer the consequences. *(Rewrite using 'if' and then 'unless'.)*

(26) The village woke up to find itself enveloped in a death-like silence of unutterable and unknown grief. *(Make it complex.)*

(27) The shadow that sorrow cast on her life intensified. *(Make it simple.)*

Ans. (1) A broken fence enclosed a little plot of land which was also smeared with cowdung.

(2) She doted on him with all the abundance of love surging through her heart.

(3) It awaited the proper agent who would do it.

(4) This young lad's pure and untainted mind was the right soil in which nationalistic ideas could be sown.

(5) He had none but his aged mother.

(6) Calling him to his side he placed his arm around him affectionately.

(7) What a great person you are!

(8) The task you have set out to share is not trivial.

(9) I have nothing but my love to offer.

(10) Now, he was refused something so badly wanted by him.

(11) How great you are!

(12) Sincere love for the Motherland is the only qualification necessary to join this great venture.

(13) Her face which was once young and attractive was now creased with lines.

(14) Her once young and attractive face was now creased with lines etched on it by time.

(15) Folding her hands she greeted him.

(16) This brave son of yours wants to join my band of young men who are pledged to the service of the Motherland.

(17) You have no other son except him.

(18) He would fall short of my esteem unless he does his duty to his Motherland.

(19) If you disobey this, your village shall suffer the consequences.

(20) Do with him in accordance with your wishes. **OR** Do with him according to your wishes.

(21) Pulling the lad into the circle of his arm, he walked away silently.

(22) As he marched to the market place, he carried the banner of liberty aloft.

(23) Shots rang out which broke the stillness of the air.

(24) The mother had nothing for company except loneliness.

(25) **If :** If you do not obey this, your village shall suffer the consequences. **Unless :** Unless you obey this, your village shall suffer the consequences.

(26) When the village woke up, it found itself enveloped in a death-like silence of unutterable and unknown grief.

(27) The shadow cast on her life by that sorrow intensified.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *aglow with;* (2) *to dote on;* (3) *the abundance of;* (4) *to surge through;* (5) *day by day;* (6) *to emerge from;* (7) *in the prime of;* (8) *to lay oneself bare to;* (9) *for the sake of;* (10) *a gush of emotion;* (11) *to be involved in;* (12) *to be dedicated to;* (13) *to hold aloft;* (14) *to amount to;* (15) *to whisk one away from;* (16) *to have the privilege of;* (17) *to give consent;* (18) *to be pledged to,* (19) *to break one's heart,* (20) *to break down;* (21) *to fall short of;* (22) *for days on end,* (23) *for a brief spell;* (24) *to seethe with;* (25) *to spurt from;* (26) *to lean on;* (27) *aided by,* (28) *to be reduced to;* (29) *to trudge on;* (30) *to stop short;* (31) *to consign to the elements;* (32) *to retrace one's steps;* (33) *to descend on,* (34) *to let loose,* (35) *to gnaw at.*

Ans. (1) Although the lion was starving, his eyes were **aglow with** pride.

(2) The old mother **doted on** her daughter.

(3) Very few people have **the abundance of** wealth.

(4) At his insulting words, anger **surged through** my heart.

(5) He was receiving the best treatment, but he grew weaker **day by day.**

(6) The moon **emerged from** behind the clouds.

(7) Vivekananda died when he was still **in the prime of** his life.

(8) Our freedom fighters were always prepared **to lay themselves bare to** any ordeal.

(9) He worked hard **for the sake of** his old parents.

(10) The old woman felt **a gush of emotion** when she saw her long lost son.

(11) I don't think that he **was involved in** any shady business.

(12) The organisations that **are dedicated to** the welfare of the blind **deserve** help.

(13) In spite of the lathi-charge, she **held aloft** the banner of freedom.

(14) He has done many things, but they all **amount to** very little in the light of what we require.

(15) Under the cover of darkness, the child **was whisked away from** the mother by the dacoit.

(16) I said, "**May I have the privilage of** addressing this gathering?"

(17) As expected, Father at once **gave his consent** to our plan.

(18) My mother **is pledged to** the service of the crippled.

(19) Don't give her this news now; it **will break her heart.**

(20) It was surprising that the leader **should break down** at his defeat in the election.

(21) The performance of the last Chief Minister **fell short of** the expectations of the people.

(22) We waited for our friend **for days on end,** but he never came.

(23) The cold wave lasted only **for a brief spell.**

(24) He **was seething with** anger as he remembered the injustice done to him.

(25) As the bullet hit him, blood **spurted from** the wound.

(26) The old man came to the hall **leaning on** the shoulders

(27) We should make progress **aided by** like-minded people.

(28) The building caught fire and **was soon reduced to** ashes.

(29) They **trudged on** carrying their burden with them.

(30) That country started the war, but suddenly **stopped short.**

(31) The body of the great man **was consinged to the elements** in the presence of his admirers.

(32) The mountaineers made the peak and then **retraced their steps** to the base camp.

(33) The bandits **descended on** the defenceless village.

(34) When he met the offenders, he **let loose** his indignation on them.

(35) The dog **was gnawing at** a bone.

4. MY THOUSANDTH GOAL

– Pele with Robert L. Fish

SUMMARY

On 19 November, 1961, Pele scored his thousandth goal in a first class football match. The match was between Vasco da Gama and the Santos team. It was played in Maracana Stadium in Rio. Pele was playing for the Santos team. It rained heavily that day; still there were 80,000 spectators in the stadium to watch the match.

For the first thirty minutes of the match, Pele barely touched the ball

because Rene of Vasco da Gama, a strong and stout fellow, was guarding him completely. Then Pele caught him off balance for a moment, and was off for the goal area before Rene could recover. Avoiding the other defenders, Pele kicked the ball with all his force. He thought he had certainly scored a goal. But Andrade, the international Argentinian goalkeeper for Vasco, leaped into the air and diverted the ball over the cross-bar with the tips of his outstretched fingers.

Pele was terribly disappointed, but by now he had overcome his own nervousness. He realized that the thousandth goal was not a jinx but a goal like any other goal, and that he must calm down and not worry about any jinx number as there could be none.

He was passed the ball again, and he again feinted Rene and started for the goal area. He dribbled through the defenders and had a good shot and took it. The ball struck the bar. Pele prepared to head it in, but just then Rene did so accidentally and the ball bounced into the net for a Santos goal! The crowd booed Rene, but not for scoring a goal for Pele, but for preventing him from scoring that magic number - one thousand.

Once again Pele was in the midfield and Clodoaldo of his team made a beautiful pass to him. He took off as fast as he could, but near the goal area Fernando of Vasco dived at him, sliding to trip him. The referee gave a penalty kick to Pele's team.

Many discouraging thoughts passed through Pele's mind. But he cleared the cobwebs from his mind and calming himself, kicked the ball and watched it curve nicely past Andrade's outstretched fingers, into the net. He had scored his thousandth goal at last.

The roar from the crowd was deafening. Photographers and reporters mobbed him. Thousands of spectators rushed in to congratulate him. His jersy was removed and another jersy with the number '1000' on it was pressed on him. He was then persuaded to jog slowly around the field. Pele's heart was beating rapidly. He was pleased that the ordeal was over.

He then went into the dressing room, took off the new jersy with the number '1000' on it, folded it neatly and took it home to treasure it as a memento for ever. The next morning the Brazilian newspapers prominently displayed on their front pages Pele's outstanding feat along with the news of the second landing on the moon by the American astronauts, Conrad and Dean.

QUESTIONS AND ANSWERS

Q. 1 Explain the following with reference to the context :

(1) The sky seemed to open up and everything wet that had been held up there for a long time, came down. OR

One could have cut the rain with a shovel. (Page 16)

Ans. This sentence occurs in *'My Thousandth Goal'* by Pele. It is an account of the thousandth goal scored by Pele.

In the opening paragraph of this article, Pele is describing his mood which

is gloomy, and the weather which is stormy. In the first place, he thought that the number thousand was a bringer of bad luck. In the second, God also appeared to be displeased because that day it rained very heavily. Pele says that it was raining as though all the rain stored up in the sky for a long time was now suddenly falling down. So heavy, indeed, was the rain that it almost looked like a thick solid mass that could be cut with a shovel.

(2) Still, there were 80,000 spectators who had braved that storm and come to witness the event, and for that number of soaked martyrs one had to do one's best. (Page 16)

Ans. This sentence is taken from *'My Thousandth Goal'* written by Pele.

The match in which Pele scored his thousandth goal took place in Maracana Stadium in Rio. It rained very heavily that day. Pele describes that the rain was so thick and solid that one could have cut it with a shovel. But even in such pouring rain 80,000 spectators had come to watch the match expecting Pele to score that magic number one thousand. They were completely drenched with rain, but they had defied the stormy weather like martyrs for the cause of football. And in such circumstances Pele thought that it had become his duty to do his utmost to rise to the occasion and meet the people's expectations about him.

(3) I was desperately disappointed, but the play had done one thing for me—it had completely evaporated my nervousness. OR

There were no jinx numbers, and God undoubtedly couldn't care less about one football goal. (Page 17)

Ans. This sentence occurs in *'My Thousandth Goal'* written by Pele.

Andrade, the international Argentinian goalkeeper, foiled Pele's first attempt to score his thousandth goal and Pele was terribly disappointed. But he says that the play till then had done one good thing for him. In the beginning, he was nervous and superstitious. But now his nervousness disappeared. He felt sure that there were no numbers that brought bad luck, and that God couldn't be either for or against one football goal. In short, he now realized that he had only to play well to score his coveted thousandth goal so eagerly expected by the spectators numbering 80,000.

(4) Making a goal for the opponents always makes a player, as well as his team, feel foolish. OR

The crowd booed Rene, but not for scoring a goal for us; it was for preventing me from scoring that magic number—one thousand. (Page 17)

Ans. This sentence is taken from *'My Thousandth Goal'* by Pele. It is an account of the thousandth goal scored by him.

After his first failure, Pele again tried to score his thousandth goal. He kicked the ball hard, but it rose a bit too high and hit the cross-bar. Pele got ready to head it in on its return, but just then Rene jumped for the ball and by chance headed it into the net. Rene had thus scored a goal for his rival team. Naturally, he and his team felt silly. The crowd jeered at Rene, not because he

had scored a goal for Pele's team, but rather because he had deprived Pele of a fine chance of scoring his thousandth goal.

(5) The crowd rose with a scream at the referee's whistle, a penalty kick! (Page 18)

Ans. This sentence is taken from *'My Thousandth Goal'* by Pele. It is an account of the thousandth goal scored by him.

Clodoaldo of Pele's team made a beautiful pass. It split the Vasco defence and Pele had the ball. Now Rene and Fernando were the only two backs between him and the Argentinian goalkeeper, Andrade. But they were split and Pele took off fast, determined to rush through them before they came together to defend. But Fernando was watchful. He was not prepared to take any risk of Pele's going near the goal and scoring. So he dived at Pele, slid and caused him to stumble. That led the referee to whistle giving a penalty kick to Pele's team. At that, the crowd rose with a loud shout. The spectators were so eager to see Pele score his thousandth goal even if it were to be from a penalty kick.

(6) I was trying to clear the cobwebs from my mind, trying to forget the importance of this one goal to me, to my game, to my team; OR
I was trying to relax and regain the calmness I had felt only moments before. (Page 18)

Ans. This sentence occurs in *'My Thousandth Goal'* by Pele. It is an account of the thousandth goal scored by him.

Fernando dived to trip Pele who was closer to the goal. The referee at once gave a penalty kick. Pele had not wished to score his thousandth goal on a penalty kick. But now he was eager to put an end to the strain and make the goal any way. For a long moment he stood over the ball. He was trying to dispel the confusion in his mind. The importance of the thousandth goal was very great to him, to his team and to his game. But he was trying to forget it in an attempt to calm down and get back the composure he had felt only a short time before.

(7) The roar that rose from the crowd was almost enough to hold back the rain. (Page 18)

Ans. This sentence occurs in *'My Thousandth Goal'* by Pele. It is an account of the thousandth goal scored by him.

As soon as the referee awarded a penalty kick, Pele took advantage of it. He kicked the ball and the Vasco goalkeeper Andrade could not save the goal. This was Pele's thousandth goal. The moment he scored it, the crowd rose cheering him so loudly that it filled the whole atmosphere so much so that it could have even stopped the rain!

(8) The next morning the front pages of the Brazilian newspapers were divided equally between my thousandth goal, and the second landing on the moon by the American astronauts, Conrad and Dean! (Page 19)

Ans. This is the concluding sentence of the article *'My Thousandth Goal'*

by Pele It is an account of the thousandth goal scored by him.

Pele scored his thousandth goal on 19 November 1961 playing against Vasco da Gama team in Rio. It was an extraordinary event in the history of football matches. Never before had any player scored a thousand goals. The next morning, two sensational events were given equal prominence on the front page in all the Brazilian newspapers : Pele's thousandth goal and the second landing on the moon by the American space heroes, Conrad and Dean.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Describe how Pele scored his thousandth goal. ***(March '87)***

Ans. Pele's third attempt to score the thousandth goal was foiled by Fernando who intercepted him. The referee awarded a penalty kick to Pele. He did not like to score the thousandth goal through a penalty kick. But what else could he do now? He stood over the ball for some moments clearing the cobwebs from his mind. He became relaxed and regained his composure. In those moments he even remembered how he had missed a penalty kick long ago. But suddenly he resolved not to hesitate any longer. He got tired of waiting. So he kicked the ball which went straight into the net. Thus Pele scored his thousandth goal.

(2) Why was Pele not at all happy before the football match started?

Ans. The football match was played in Maracana Stadium in Rio. The Cariocas were greatly delighted at the prospect of seeing Pele's thousandth goal kicked in their home town. But Pele himself was not at all happy. He thought that the number thousand was a bad omen, a bringer of bad luck. He also felt that God too did not like that anyone should ever score a thousand goals. And he thought that the stormy weather of that day confirmed his belief. The weather that day was quite disheartening, absolutely stormy. It was raining cats and dogs. The sky seemed to open up and pour every drop of rain that might have been stored up there for a long time.

(3) Describe Pele's first unsuccessful attempt at scoring the thousandth goal. What was its effect on him?

Ans. Pele scarcely touched the ball for the first thirty minutes. Then, at last, he feinted Rene out of position and went quickly towards the goal area, splashing through the rain. Other defenders ran to intercept him, but he avoided them. Then he kicked the ball hard and thought that the goal was scored. But Andrade diverted the ball over the cross-bar with the tips of his fingers.

Pele was greatly disappointed, but the game had done one good thing for him. He now realized that the thousandth goal was just like any other goal. He felt that there were no jinx numbers. He saw that Rene could be feinted out of position. That restored his confidence.

(4) How was Pele prevented by Rene from scoring his magic thousandth goal? OR

In what funny manner did Rene prevent Pele from scoring the goal? OR

When did the crowd boo Rene? Why?

Ans. After his first unsuccessful attempt at scoring his thousandth goal, Pele was passed the ball again. Again he feinted Rene out of position and was off for the goal area. He dribbled through the defenders and then kicked the ball. The ball hit the cross-bar. Pele was prepared to head it into the net on its return. But just at that moment Rene also leaped for the ball and quite by chance headed it into the net for Santos! He had thus made a fool of himself and his team. The crowd booed Rene. The booing was not so much for scoring a goal for Santos, as for depriving Pele of his good chance to score his magic thousandth goal.

(5) Describe how Pele was cheered and admired for his unique achievement of scoring the thousandth goal.

Ans. As soon as Pele scored his thousandth goal, a deafening roar arose from the crowd. At once the photographers and reporters crowded round him. Thousands of spectators poured from the stands and, disregarding the police, ran across the wet ground towards Pele. A new jersey with the number '1000' on it was quickly pressed on him. Then he was raised on shoulders, and carried around the field. He was made to jog slowly around the field, and the crowd stood and screamed as he passed them. The next morning the news of his thousandth goal was flashed on the front page of the Brazilian newspapers. It got the same prominence as the news of the second landing on the moon by the American astronauts Conrad and Dean.

GRAMMAR

(A) Tenses

Q. Fill in blanks, using the correct tense forms of the verbs given in brackets :

(1) Still, there were 80,000 spectators who ..... *(brave)* that storm and come ..... *(witness)* the event.

(2) Rene, of Vasco da Gama,..... *(guard)* me, and Rene ..... *(build)* like Nilton Santos.

(3) I was desperately disappointed, but the play ..... *(do)* one thing for me- it had completely ..... *(evaporate)* my nervousness.

(4) Once again I ..... *(dribble)* through their defenders and once again I had a good shot and ..... *(take)* it.

(5) The crowd ..... *(boo)* Rene, but not for ..... *(score)* a goal for us

(6) I was trying ..... *(relax)* and regain the calmness I ..... *(feel)* only moments before.

(7) I found I ..... *(kick)* the ball and ..... *(watch)* it curve nicely past Andrade's outstretched fingers, into the net.

(8) The roar from the crowd ..... *(be)* almost enough ..... *(hold)* back the rain, the photographers and reporters ..... *(mob)* me at once, ... *(come)* from behind the goal.

(9) Then I ..... *(raise)* to shoulders and found myself ..... *(carry)* around the field.

(10) I ..... *(jog)* slowly past the crowded sections of Maracana, my heart ..... *(beat)* rapidly, ... *(please)* that the ordeal ..... *(be)* over.

(11) The crowds as we ..... *(pass)* them, demanded that I ..... *(trot)* around the field.

Ans. (1) Still, there were 80,000 spectators who **had braved** that storm **and** come **to witness** the event.

(2) Rene, of Vasco da Gama, **was guarding** me, and Rene **was built like** Nilton Santos.

(3) I was desperately disappointed, but the play **had done** one thing for me–it had completely **evaporated** my nervousness.

(4) Once again I **dribbled** through their defenders and once again I **had a** good shot and **took** it.

(5) The crowd **booed** Rene, but not for **scoring** a goal for us.

(6) I was trying **to relax** and regain the calmness I **had felt** only moments before.

(7) I found I **had kicked** the ball and **was watching** it curve nicely **past** Andrade's outstretched fingers, into the net.

(8) The roar from the crowd **was** almost enough **to hold** back the rain; the photographers and reporters **mobbed** me at once, **coming** from behind the goal.

(9) Then I **was raised** to shoulders and found myself **being carried** around the field.

(10) I **jogged** slowly past the crowded sections of Maracana, my heart **beating** rapidly, **pleased** that the ordeal **was** over.

(11) The crowds as we **passed** them, demanded that I **trot** around the field.

(B) Transformation

Q. Transform the following as directed :

(1) The Cariocas were overjoyed at having the opportunity of seeing the thousandth goal kicked in their home town. *(Make it complex.)*

(2) I was beginning to think the number thousand was a jinx.
(Make it simple.)

(3) Then, at last, I caught him off balance for a split second and feinted him out of position. *(Make it simple.)*

(4) I was far from happy. *(Turn it into negative.)*

(5) I was desperately disappointed, but the play had done one thing for me.
(Make it, first simple and then complex.)

(6) I had a good shot and took it. *(Make it simple.)*

(7) The crowd booed Rene for preventing me from scoring that magic number–one thousand. *(Make it complex.)*

(8) The ball was high and struck the cross-bar. *(Make it simple.)*

(9) For a split second I remembered missing that penalty kick in that long-ago junior game in Santos. *(Make it complex.)*

(10) I squirmed out of it only to have someone press another jersey on me with the number '1000' on it. *(Rewrite using 'as soon as'.)*

(11) God was against the idea. *(Turn it into negative.)*

(12) I was pleased that the ordeal was over. *(Make it exclamatory.)*

(13) I folded it neatly, and laid it down on the bench beside me.

(Make it simple.)

Ans. (1) The Cariocas were overjoyed because they had the opportunity of seeing the thousandth goal kicked in their home town.

(2) I was beginning to think the number thousand to be a jinx.

(3) Then, at last, catching him off balance for a split second I feinted him out of position.

(4) I was not at all happy.

(5) **Simple :** In spite of my desperate disappointment, the play had done one thing for me. **Complex :** Though I was desperately disappointed, the play had done one thing for me.

(6) Having a good shot I took it.

(7) The crowd booed Rene because he had prevented me from scoring that magic number-one thousand.

(8) Being high, the ball struck the cross-bar.

(9) For a split second I remembered how I had missed that penalty kick in that long-ago junior game in Santos.

(10) As soon as I squirmed out of it, I had someone press another jersey on me with the number '1000' on it.

(11) God was not for the idea. **OR** God was not in favour of the idea.

(12) How pleased I was that the ordeal was over!

(13) Folding it neatly I laid it down on the bench beside me.

(C) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to be far from;* (2) *to make up one's mind;* (3) *to do one's best;* (4) *to give authority to;* (5) *to catch one off balance;* (6) *to feint one out of;* (7) *to be off for;* (8) *with all one's force;* (9) *to make a difference;* (10) *once and for all;* (11) *to prevent one from;* (12) *plenty of;* (13) *intent upon;* (14) *to join forces;* (15) *to get something over with;* (16) *to hold back;* (17) *to reach for;* (18) *to squirm out of;* (19) *to testify to.*

Ans. (1) The condition of the people in India **is far from** satisfactory.

(2) He **has made up his mind** to stand first in the examination.

(3) In the one day international cricket match, although India **did their best,** they lost it.

(4) The Indian army is strong enough **to give authority to** any defence effort which we might be called upon to make.

(5) I **caught the old man off balance** and ran to save him.

(6) With burning torches in hand, Shivaji's men ran in one direction **in the** darkness of the night and **feinted Aurangzeb's guards out of** position.

(7) I took my uncle's message and **was off for** the village.

(8) Gavaskar hit the loose ball **with all his force,** and sent it to **the fence.**

(9) Studying very hard at the eleventh hour **makes no difference, as far as** the results are concerned.

(10) I decided not to hesitate any more and put an end to the affair **once and for all.**

(11) **Don't prevent him from** having his own way.

(12) Please don't make haste; there is **plenty of** time still.

(13) **Intent upon** fighting poverty and illiteracy, the minister announced a new programme.

(14) You must attack your enemies before they **join forces.**

(15) The old man decided to divide his property equally between his two sons **to get the matter over with.**

(16) The Cabinet **should not hold back** important information from the Parliament.

(17) The child ran **to reach for** his mother.

(18) Sometimes, it becomes difficult for a person **to squirm out of an** embarrassing situation.

(19) Man's actions generally **testify to** his intentions.

5. WHAT IS PROFIT?

—Fred I. Kent

SUMMARY

'*What is profit?*' is a letter written by Dr. Fred I. Kent to his grandson. The grandson wants to know how there can be profit which is not taken from the work of someone else. Dr. Kent answers his grandson's query as follows :

Take the example of a primitive community of a hundred persons living at the foot of a mountain. They work hard all day long merely for a bare living.

They must have water. There is water only at a spring near the top of the mountain, nowhere else. All the hundred persons climb to this place, get water and come down every day. They spend one hour daily in doing this. At last, one of them notices that the water from the spring runs down the mountainside. He thinks and thinks and digs a trough all the way down to the place where he lives. The other ninety-nine people are not even curious as to what he is doing.

Then one day this hundredth man turns a small portion of water from the spring into his trough. So the water runs down into a basin which he has made at the bottom. He gives the water from this basin to the other ninety-nine. In return for this he takes the daily production of ten minutes of their time. Thus, he receives 990 minutes from the ninety-nine men. He makes great profit, but each of the ninety-nine people also saves 50 minutes each day for himself.

Previously the hundredth man had to spend sixteen hours a day in order to provide for his necessities. Now he saves these sixteen hours every day. He is naturally curious and spends some of this time watching the water run down the mountain. He makes a water-wheel, finds that it has power and finally makes the water-wheel run a mill to grind his corn.

He allows the other ninety-nine people to grind their corn in his mill, but he charges them one-tenth of the time each of them saves by the new facility. He uses this time paid by them to improve the conditions of his life.

This hundredth man finally saves all his time as his necessities are provided by others. But he continues to think and plan and the others also are always having more time to themselves because of his thinking and planning. For instance, he finds that one of the ninety-nine men makes better shoes than the others. He arranges for this man to spend all his time for making shoes. The other ninety-eight now do not have to make their own shoes. They are charged one-tenth of the time they save. Then the hundredth man finds another man who makes better clothes than anyone of the others ..... and so it goes on.

Thanks to the foresight of the hundredth man, a division of labour is created. Finally, each person begins to find his proper place in an intelligent community. If, at the very start, the ninety-nine persons had not agreed with the hundredth man to take water from his basin and pay him their production of ten minutes, his incentive would have been killed. There could have been no advancement in the community. But they wisely agreed with him and the community prospered. Then, let us suppose, there were soon a hundred families. The children grew up and some men could be spared and paid for teaching them the ways of life. This became possible because production was sufficient.

Gradually, as intelligence grew, people began to appreciate the beauties of Nature. They began to fix scenes and animals in drawings and art was born. Music was developed from the sounds heard in Nature's studio and from people's voices. People proficient in drawing and music gave all their time to their respective arts. This was possible because they gave their creations to others in return for a portion of the community's production.

Each member of the community gave a part of what he had and also began to depend more and more upon the efforts of others.

Thus, there can be profit from enterprise without taking anything from others. Laws that kill incentive and discourage the honest enterpriser prevent progress. We must try to build instead of trying to pull down what others have built.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) He conceives the idea of digging a trough in the mountainside all the way down to the place where he has his habitation. (Page 21)

Ans. This sentence is taken from *'What Is Profit?'* a letter written by

Dr. Fred I. Kent. In this letter he explains that profit is the result of enterprise which benefits others as well as the enterpriser.

Dr. Kent takes the example of a primitive community of a hundred men dwelling at the foot of a mountain. There is no water anywhere except at a spring near the top of the mountain. To fetch water, all the men have to climb to the top and come down every day. It takes them one hour to do this every day. At last one of them notices that water from the spring flows down the mountainside the same way he comes down. He gets the idea of digging a long shallow channel in the mountainside right up to the place where he lives.

(2) He is making a tremendous profit–but his enterprise has given each of the ninety-nine other people fifty additional minutes each day for himself.

(Page 21)

Ans. This sentence is taken from *'What Is Profit?'* a letter written by Dr. Fred I. Kent. In this letter he explains that profit is the result of enterprise which benefits others as well as the enterpriser.

The hundredth man dug a channel in the mountainside. Then one day he diverted some portion of the spring water into this channel. The water ran down the mountain into a basin fashioned by him at the bottom. The other ninety-nine began to take water from his basin. In return for that water each of them gave him the daily production of ten minutes of their time. And, thus, the hundredth man started making a huge profit. Each of the ninety-nine other men also was able to save fifty minutes a day because now they were not required to spend one hour every day in going up to the mountain top for water.

(3) This hundredth man then realizes that he has sufficient power to grind corn for the other ninety-nine. OR

He says to them, "I will allow you to grind your corn in my mill if you will give me one-tenth of the time you save." (Page 21)

Ans. This sentence is taken from *'What Is Profit?'* a letter written by Dr. Fred I. Kent. In this letter he explains that profit is the result of enterprise which benefits others as well as the enterpriser.

The hundredth man is curious by nature. When he has sixteen hours a day at his disposal, he spends some time studying the water. He sees that it runs down the mountain, pushing along stones and pieces of wood. He, therefore, develops a water-wheel. Then he finds that it has power; so he makes the water-wheel run a mill to grind his corn. Soon, he sees that he has power enough to grind corn for the ninety-nine others also.

(4) His food and shelter and clothing are provided by others. OR

His mind, however, is ever working and the other ninety-nine are constantly having more time to themselves because of his thinking and planning. (Page 22)

Ans. This sentence is taken from the lesson *'What Is Profit?'* written by Dr. Fred I. Kent. In this letter he explains that profit is the result of enterprise which benefits others as well as the enterpriser.

The hundredth man thinks and invents new ways of doing things. The

others are benefited by his enterprise. In return, they give him one-tenth of the time saved. Thus, a day comes when our enterpriser, the hundredth man, finds all his time free. His requirements, such as, food, shelter and clothing are supplied to him by others. But he goes on thinking, working, planning; and as a result of this, more and more time of the others is also saved.

(5) Due to the foresight of the hundredth man, a division of labour is created ..... (Page 22)

Ans. This sentence is taken from the lesson *'What Is Profit?'* which is a letter written by Dr. Fred I. Kent to his grandson. In this letter he explains that profit is the result of enterprise which benefits others as well as the enterpriser.

The hundredth man is intelligent and curious by nature. He continues to think and devises ways of enriching himself and also helping others. He finds one man who makes better shoes and another man who makes better clothes than any of the others. He arranges that the shoe-maker and the clothes-maker can give all their time to their respective specialities. The others now don't have to make their own shoes or clothes. In this way a system of division of labour comes into existence.

(6) Each becomes interested, except the dullest, in what others are doing and wonders how he can better his own position. OR

The final result is that each person begins to find his proper place in an intelligent community. (Page 22) ***(March '87)***

Ans. This sentence is taken from *'What Is Profit?'* written by Dr. Fred I. Kent. In this letter he explains that profit is the result of enterprise which benefits others as well as the enterpriser.

Here, the author is explaining how a division of labour comes into existence and how it benefits all. Owing to the foresight of the hundredth man, more and more men begin to do the things they are best suited for. Everyone has more free time and everyone, excluding the dullest, begins to take interest in the work of others. Everyone tries to improve his own conditions of life. Thus, at last, each person finds a job most suited to him in a community that has grown in intelligence.

(7) The incentive of the most curious mind to build upon his enterprising thoughts would have been taken away. (Page 22)

Ans. This sentence is taken from *'What Is Profit?'* written by Dr. Fred I. Kent. In this letter to his grandson, the writer explains the concept of 'profit'.

The writer explains that profit is the result of enterprise which is useful to both the enterpriser and the public. He shows how the efforts of one man can save the time and energy of others. Others, therefore, must spare him some of the tiresome work.

If they refuse to do so, the enterpriser will not feel encouraged to put into practice his new, original thoughts. The urge to create something new will be killed if profit is denied to the inventive organiser of enterprise.

(8) Life would have continued to be a drudge to everyone, with opportunity to do no more than work all day long just for a bare living. (Page 22)

Ans. This sentence is taken from the lesson '*What Is Profit?*'. In a letter to his grandson Fred I. Kent explains the concept of 'profit'.

The writer explains how profit accrues from enterprise which is useful to both the enterpriser and the public. He shows how the efforts of one man can save the time and energy of others. So others must also spare him some of the tiresome work.

If others do not cooperate with him, his incentive would be taken away. He would have no urge to help solve the problems of life. Everyone would be required to do the tiresome things of life all day long just to exist somehow. Life will be a drudgery if the inventive genius is not encouraged to create new facilities for progressive life.

(9) We must endeavour to build instead of tearing down what others have built. (Page 23)

Ans. This sentence is taken from the lesson '*What Is Profit?*'. In this letter to his grandson, Dr. Fred I. Kent explains the concept of 'profit'.

The writer explains that profit is the reward for enterprise which benefits others as well as the enterpriser. Such enterprise adds to the ease of living for all others by saving their time and energy.

So we must try to encourage such honest enterprise instead of killing the incentive of the honest enterpriser.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What is true profit, according to Dr. Fred I. Kent?

Ans. Dr. Kent explains that true profit is the result of enterprise which builds for others as well as for the enterpriser. A person thinks and plans to do a certain thing which is never done before. He then actually does it. This thing benefits the person, the enterpriser. It also benefits others in the community he lives in. These others give something to the enterpriser in return for the benefit they get from his work. This 'something' given to the enterpriser is profit. Dr. Kent calls it true profit because it benefits all without harming anybody.

(2) "Profit is the result of enterprise which benefits others as well as the enterpriser." Explain with the help of the example of the spring water described by Dr. Kent. OR

How does the hundredth man, in the primitive community of a hundred persons, make a tremendous profit by allowing others to take water from his basin? How does this enterprise add to the ease of living of the others also?

Ans. The hundredth man is intelligent and inventive. He digs a channel in the mountainside, diverts some of the spring water into this channel and collects

it in a basin which he has built at the bottom.

Now he proposes to the other ninety-nine men that he would allow them to take water from his basin provided each of them gives him the daily production of ten minutes of his time. The others agree. Thus, the enterpriser gets a huge profit. At the same time, the others are happy as it adds to their ease of living. They are not required to go to the top of the mountain to fetch water. They save their time and energy.

(3) "It is because of the intelligence of the hundredth man and the considerateness of the ninety-nine, that a division of labour is created." According to Dr. Kent, how does this come about in the primitive community? OR

How, according to Dr. Kent, is a division of labour created in the primitive community of a hundred persons? What are its effects?

Ans. The hundredth man is intelligent and loves to think and plan even after all his time becomes his own. He finds a man who makes better shoes than the others. He helps him to spend all his time making shoes. Now others do not make their own shoes. And thus it goes on, and a division of labour is created.

More and more people in the community begin to do the things they are best suited for. Everyone has a greater amount of time at his disposal. Everyone gets interested in what the others are doing. In this way each person begins to find his proper place in the community.

(4) What would have happened if, at the very start, others had not agreed with the hundredth man to share the water from his basin on his terms?

Ans. Dr Kent points out that the primitive community of the hundred men prospered because the ninety-nine people agreed with the hundredth man. They shared the water from his basin and gave him in return the production of ten minutes of their time. But if they had turned down his proposal, the hundredth man would have been discouraged. Might would have been right, drudgery would have continued and there could have been no fight for real, genuine progress. The hundredth man would have found that he could gain nothing by solving problems. He still would have to work hard for a mere living, spending for it the whole of his day. Naturally, therefore, there could have been no advancement. The same stupidity that existed in the beginning would have remained. Life would have continued to be a hard, unpleasant and uninteresting affair.

(5) How, according to Dr. Kent, did education, drawing and music develop in the primitive community of a hundred persons?

Ans. There was sufficient production when division of labour was created in the community of the hundred men. Then families grew up and the children were born. The task of educating the children was given to some men who were relieved of the job of providing for themselves. Life was not a drudge now, and a

few people started noticing beautiful scenes and animals and drawing them. Others listened carefully to the sounds coming from the Nature's studio and soon music, too, was developed.

Thus, according to Dr. Kent, division of labour and sufficiency of production made possible the birth of education, art and music in the community.

(6) What are the things that, according to Dr. Kent, kill incentive and cripple the honest enterpriser?

Ans. Dr. Kent emphasizes that incentive and honest enterprise form, in a way, the very backbone of all progress. Curiosity and incentive give birth to ever newer ways of producing things which are necessary for the community. Persons who are naturally curious and intelligent think how to solve problems. Such persons can think and work only if the others spare them some of the tiresome work. Lack of considerateness on the part of others would kill incentive and initiative. Again, if might of numbers is used against the enterpriser, incentive would be thwarted. Envy, jealousy and unfair laws are bound to restrict incentive and honest enterprise. Dr. Kent rightly remarks that laws that kill incentive and damage the honest enterpriser hold back progress.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) A schoolboy, ... *(disturb)* by the current fashion of speaking disparagingly of the profit system which ..... *(form)* the basis of the American way of life, ... *(write)* to his grandfather ..... *(ask)* him to explain just how there can be a profit which is not taken from the work of someone else.

(2) Our primitive community, ... *(dwell)* at the foot of a mountain, must have water. There ..... *(be)* no water except at a spring near the top of the mountain.

(3) He ..... *(conceive)* the idea of ..... *(dig)* a trough in the mountainside all the way down to the place where he ..... *(have)* his habitation. He ..... *(go)* to work ..... *(build)* a trough.

(4) The enterpriser, now ..... *(have)* sixteen hours a day at his disposal and ..... *(be)* naturally curious, ... *(spend)* part of his time ..... *(watch)* the water run down the mountain.

(5) This hundredth man's time finally ..... *(become)* all his own ..... *(use)* as he sees fit.

(6) The ninety-ninth man is also able to work shorter hours because some of the time that ..... *(pay)* by each of the ninety-eight ..... *(allow)* to him by the hundredth man.

(7) Due to the foresight of the hundredth man, a division of labour ..... *(create)* that ..... *(result)* in more and more of those in the community ..... *(do)* the things for which they are best ..... *(fit)*.

(8) We must endeavour ..... *(build)* instead of tearing down what others ..... *(build)*.

Ans. (1) A schoolboy, **disturbed** by the current fashion of speaking **disparagingly** of the profit system which **has formed** the basis of the American way of life, **wrote** to his grandfather **asking** him to explain just how there can be a profit which is not taken from the work of someone else.

(2) Our primitive community, **dwelling** at the foot of a mountain, must have water. There is no water except at a spring near the top of the mountain.

(3) He **conceives** the idea of **digging** a trough in the mountainside all the way down to the place where he **has** his habitation. He **goes** to work **to build** a trough.

(4) The enterpriser, now **having** sixteen hours a day at his disposal and **being** naturally curious, **spends** part of his time **watching** the water run down the mountain.

(5) This hundredth man's time finally **becomes** all his own **to use** as he sees fit.

(6) The ninety-ninth man is also able to work shorter hours because some of the time that **is paid** by each of the ninety-eight **is allowed** to him by the hundredth man.

(7) Due to the foresight of the hundredth man, a division of labour **is created** that **results** in more and more of those in the community **doing** the things for which they are best **fitted.**

(8) We must endeavour **to build** instead of tearing down what others **have built.**

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) He says to them, "I will allow you to grind your corn in my mill if you will give me one-tenth of the time you save."

Ans. He proposes to them that he will allow them to grind their corn in his mill if they will give him one-tenth of the time they save.

(2) The hundredth man said to the other ninety-nine, "If you will give me what it takes you ten minutes to produce, I will let you get your water from my basin."

Ans. The hundredth man told the other ninety-nine that if they would give him what it took them ten minutes to produce, he would let them get their water from his basin.

(3) They had turned on him and said, "We are ninety-nine and you are only one. We will take what water we want. You cannot prevent us and we will give you nothing."

Ans. They had turned on him and retorted that they were ninety-nine and

he was only one. They had rudely added that they would take what water they wanted; they had warned him that he could not prevent them and that they would give him nothing.

(C) Punctuation

Q. Punctuate the following :

(1) he says to them i will allow you to grind your corn in my mill if you will give me one-tenth of the time you save

Ans. He says to them, "I will allow you to grind your corn in my mill if you will give me one-tenth of the time you save."

(2) they had turned on him and said we are ninety-nine and you are only one

Ans. They had turned on him and said, "We are ninety-nine and you are only one."

(D) Transformation

Q. Transform the following as directed :

(1) Our primitive community, dwelling at the foot of a mountain must have water. *(Make it complex.)*

(2) He conceives the idea of digging a trough in the mountainside all the way down to the place where he has his habitation. *(Make it simple.)*

(3) If they will each give him the daily production of ten minutes of their time, he will give them water from his basin. *(Rewrite using 'unless'.)*

(4) He sees that it pushes along stones and pieces of wood.
(Make it simple.)

(5) I will allow you to grind your corn in my mill if you will give me one-tenth of the time you save. *(Rewrite using 'unless'.)*

(6) This hundredth man then realizes that he has sufficient power to grind corn for the other ninety-nine. *(Make it simple.)*

(7) He does not have to work unless he chooses to. *(Rewrite using 'if'.)*

(8) One of the ninety-nine makes better shoes than the others.
(Use the positive degree.)

(9) Due to the foresight of the hundredth man, a division of labour is created. *(Make it complex.)*

(10) Each becomes interested, except the dullest, in what others are doing.
(Make it simple.)

(11) There is no water except at a spring near the top of the mountain.
(Turn it into affirmative.)

(12) It was realized that they should be taught the ways of life.
(Make it simple.)

(13) And unless envy and jealousy and unfair laws intervened to restrict honest enterprises which benefited all, progress promised to be constant.
(Rewrite using 'if'.)

(14) They agree. *(Turn it into negative.)*

(15) We must be fair to other men, or the world cannot be fair to us.
(Use first 'if' and then 'unless'. OR Make it complex.)

(16) One individual is seen making better clothes than any of the others. *(Use superlative degree.)*

(17) The other ninety-nine do not have to make their own shoes. *(Turn it into affirmative.)*

(18) They are charged one-tenth the time they save. *(Make it simple.)*

(19) We will give you nothing. *(Turn it into affirmative.)*

(20) True profit is not something to be feared. *(Turn it into affirmative.)*

Ans. (1) Our primitive community which is dwelling at the foot of a mountain must have water.

(2) He conceives the idea of digging a trough in the mountainside all the way down to the place of his habitation.

(3) Unless they will each give him the daily production of ten minutes of their time, he will not give them water from his basin.

(4) He sees it pushing along stones and pieces of wood.

(5) I will not allow you to grind your corn in my mill unless you will give me one-tenth of the time you save.

(6) This hundredth man then realizes his having sufficient power to grind corn for the other ninety-nine.

(7) He does not have to work if he does not choose to.

(8) The others cannot make shoes as good as one of the ninety-nine.

(9) It was because of the foresight of the hundredth man that a division of labour is created.

(10) Each becomes interested, except the dullest, in the doings of others.

(11) There is water only at a spring near the top of the mountain.

(12) They realized the need of teaching them the ways of life.

(13) And if envy and jealousy and unfair laws did not intervene to restrict honest enterprises which benefited all, progress promised to be constant.

(14) They do not disagree.

(15) **If :** If we are not fair to other men, the world cannot be fair to us. **Unless :** Unless we are fair to other men, the world cannot be fair to us. (Both these are complex sentences.)

(16) One individual is seen making the best clothes of all the others.

(17) It is needless for the other ninety-nine to make their own shoes.

(18) They are charged one-tenth the time saved by them.

(19) We will refuse to give you anything.

(20) True profit is far from something to be feared.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *all day long;* (2) *at the foot of;* (3) *day in and day out;* (4) *in order to;* (5) *at one's disposal;* (6) *to turn on;* (7) *to run something;* (8) *in return for.*

Ans. (1) Yesterday it rained **all day long.**

(2) Our village is **at the foot of** a hill.

(3) The workers continued to work **day in and day out** for a fortnight.

(4) My brother studied very hard **in order to** stand first in the examination.

(5) In those days the young man had a lot of money **at his disposal.**

(6) When he proposed the amendment to the bill, the entire ruling party **turned on** him.

(7) The Tatas **run several mills.**

(8) He received a nice reward **in return for** his services.

6. MAORI VILLAGES

—M. Brown

SUMMARY

Once the author, M. Brown, was invited to spend a holiday with his friends in North Island, the northern part of New Zealand. They had taken a house for the summer on the outskirts of Ohinemutu, a Maori village near the town of Rotorua. The Maoris are the natives of New Zealand. Rotorua lies in the centre of a district known as the Hot Spring District. In these springs you see water that is not only hot but boiling. It bubbles away in pools, or shoots up into the air in a column known as a geyser.

Here most of the houses are built of wood because there are frequent earthquakes.

First, the author attended the service in the Maori church. Underneath a stone, he could hear the water boiling furiously. As they walked on, the author could feel the ground under his feet hollow. His hostess told him that they really lived on a sort of crust which was always cracking. She also informed him that new hot pools were constantly appearing.

The author thought it very dangerous to live in such a place. But his hostess told him that the Maoris didn't think so. On the contrary, they found the hot pools very useful for cooking, washing and bathing. That was why they built their houses very close to the hot pools.

After the mid-day meal, the author was taken round another Maori village called Whakarewarewa. He learnt that it was called '*Whaka*' for short. Here they went to a Maori house to see the interior of it. The Maori woman of the house filled a kettle with cold water and instead of putting it on a stove, carried it to a boiling pool and placed the kettle in one corner of that pool. Very soon, the water inside the kettle boiled and they could have their tea. The author thought it very convenient as well as cheap to make the tea in this way.

On their way home the author saw a little pool fenced round. His hostess told him that it was the washing pool, where the women washed the clothes. Then the author saw how the Maoris cooked their meals. He saw a woman

pulling out of one of the pools a bag made of woven flax. Her supper was inside it.

That night the author could not get to sleep for a long time. He came to know the reason for it the next morning. The house was near a hot pool and there the Maoris were swimming and singing in the hot water. He was told that the Maoris liked to sing while bathing.

The author concludes by saying that the hot, boiling pools are very useful to the Maoris for cooking, bathing and washing. Besides these uses, these pools have medicinal qualities as well.

QUESTIONS AND ANSWERS

Q. 1: Explain the following with reference to the context :

(1) You see it bubbling away in pools, or shooting up into the air in a cloumn known as a geyser. (Page 25)

Ans. This sentence is taken from the lesson '*Maori Villages*' which is a piece of travelogue written by M. Brown. It describes his unforgettable visit to the villages in the Hot Spring District in New Zealand.

Once the author was invited to spend a holiday with some friends living on the outskirts of the Maori village of Ohinemutu, near the town of Rotorua situated in the centre of the Hot Spring District. The water here is not only hot but boiling. The author says that the water can be seen bubbling away in pools. Sometimes it can be seen rising up forcefully into the air as a geyser.

(2) Someone had put a stone over it so that no passer-by should step into it by accident. (Page 26)

Ans. This sentence is taken from the lesson '*Maori Villages*' written by M. Brown. It describes the author's visit to the villages in the Hot Spring District in New Zealand.

As they walked through the churchyard, the hostess drew the author's attention to a little boiling pool. It was a new pool which was not there before. A stone was put over it to prevent any passer-by falling into it by accident.

(3) "But isn't it very dangerous to live here at all?" I wanted to know. (Page 26)

Ans. This sentence is taken from the lesson '*Maori Villages*' which is a piece of travelogue written by M. Brown. It describes his unforgettable visit to the villages in the Hot Spring District in New Zealand.

As the author left the Maori church and walked on with his friends, he could feel that the ground on which they were walking sounded hollow. His hostess told him that they really lived on a thin crust which was always cracking. Even those who knew where the pools were had to be very careful when they went out at night. When she told him that there was always the danger of new pools constantly appearing, the author was rather shocked. He told her that it was very dangerous to live in a place beset with such perils.

(4) "They find them very useful, you know both for cooking and bathing." (Page 26)

Ans. This sentence is taken from the lesson *'Maori Villages'* written by M. Brown. It describes the life-style of the Maoris, the natives of New Zealand.

Here, the hostess is explaining to the author how the hot pools are very useful to the Maoris. The author remarks that it must be very dangerous to live in the district where new hot pools are often appearing. The hostess, however, explains that the Maoris don't think it dangerous. They actually prefer to live on the banks of such pools because these pools are very useful to them for cooking as well as for bathing.

(5) "What a tongue-twister," I could not help saying. (Page 26)

Ans. These words are taken from the lesson *'Maori Villages'* which is a piece of travelogue written by M. Brown. It describes his unforgettable visit to the villages in the Hot Spring District in New Zealand.

The first day of the author's visit to the Maori village of Ohinemutu was Sunday. His friends took him to the Maori church for the service. Then after the mid-day meal, his friends suggested to him that they should go for a picnic to another Maori village which was called Whakarewarewa. When the author heard that name of the village, he could not avoid remarking that it was a very difficult name to pronounce. Words which are very difficult to pronounce are called tongue-twisters.

(6) How convenient it would be on a hot summer's day not to have to stoke up the kitchen range to cook the dinner, I thought. (Page 27)

Ans. This sentence is taken from the lesson *'Maori Villages'* written by M. Brown. It describes the life-syle of the Maoris, the natives of New Zealand.

The author saw how the Maori woman filled the kettle with cold water and carried it outside the house instead of putting it on a stove. He watched her placing the kettle in one corner of a boiling pool that was at hand. Very soon the water inside the kettle also started boiling and in no time their tea was ready. Watching all this the author thought that it would certainly be very easy to make tea and cook the dinner on a hot day in summer without taking the trouble of stoking coal or firewood in the oven.

(7) "She would call that a kit," said my hostess. "Her supper is inside it."

OR

Evidently it was nicely cooked, for the woman disappeared with it into her house. (Page 27)

Ans. This sentence is taken from the lesson *'Maori Villages'* written by M. Brown. It describes the life-style of the Maoris, the natives of New Zealand.

Here we are told how the Maori women cook their suppers. The hot pools are used as kitchen ranges. The author saw one woman pulling out of a boiling pool a bag made of woven flax. The hostess explained to him that the flax bag was all her cooking equipment and that it contained her supper. The Maori

woman took the bag and went into her house. So the author remarks that it indicated that the supper was already very well cooked.

(8) I was really sorry when my holiday came to an end, and I was obliged to go back to the land of baths and taps and kitchen stoves. (Page 28)

Ans. This sentence is taken from the lesson *'Maori Villages'* written by M. Brown. It describes the life-style of the Maoris, the natives of New Zealand.

The author was greatly impressed by the life-style of the Maoris. The hot water of the pools plays a very useful role in their lives. It cooks their food and is useful for bathing and washing also. It has medicinal powers too. The author liked this life. So he was very sorry when his holiday was over and he was compelled to return to his country full of modern amenities, such as, bathrooms and taps and cooking ranges.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) How does the author, M. Brown, describe a typical Maori house in the Hot Spring District of New Zealand?

Ans. The Hot Spring District of New Zealand abounds in hot springs and pools with boiling water. There are frequent earthquakes. So the Maoris often build themselves houses of wood which may not cause much damage in an earthquake. The author says that a Maori house is very much like the houses of the white people round about. The only difference is that there are some fine carvings on the outside of it. A Maori house has no kitchen or bathroom, and no cooking apparatus, because the hot water of the pools serves all these purposes. That is why a typical Maori house is built almost on the edge of the hot pool.

(2) Describe the author M. Brown's visit to the Maori church in the village of Ohinemutu.

Ans. The first day of the writer's visit being Sunday, he went with his friends to a service in the Maori church. The church was built and decorated by the Maoris themselves. The service was very interesting. The clergyman was a Maori. He said the prayers first in the Maori language and then in English. The lessons, the sermon and the hymns also were in the Maori language as well as in English. The Maoris sang in their language and the others in English.

The pews and choir stalls were cleverly carved. The pulpit was made of panels of flax beautifully handwoven. The writer came across a little boiling pool in the churchyard.

(3) Describe the visit of the author, M. Brown, to the Maori village of Whaka. OR

Describe M. Brown's picnic in the Maori village, Whaka.

Ans. After the author's visit to a Maori church, he was taken to another village called Whakarewarewa, called Whaka for short. There the author saw the inside of a Maori house. He found that it was very much like the houses of the white people in the neighbourhood, except for the fine carvings on the outside.

Then he saw a Maori woman making tea. She filled a kettle with cold water and instead of putting it on a stove, placed the kettle in one corner of a boiling pool that was nearby. In a very short time the water inside the kettle too was boiling and the guests had their tea. The pool of boiling water had boiled the water in the kettle, too.

(4) In what different ways do the Maoris use the hot pools? OR **What important role do the pools of boiling water play in the life of the Maoris of New Zealand?**

Ans. The Hot Spring District abounds in hot springs and pools where the water is not only hot but boiling. The Maoris use the hot pools in different ways. In the first place, the Maoris enjoy bathing in these pools. While bathing they also like to sing. Secondly, the Maori women take their clothes and soap to these hot pools and do their washing there. Thirdly, these hot pools also serve them as their cooking stoves and kitchens. The Maori women put the grain and raw-vegetables in bags made of woven-flax and place these bags in the hot water. After some time their meals are well-cooked and ready to be eaten. They also keep their kettles full of cold water in the hot pools, and make their tea instantly. Lastly, many of these hot pools have medicinal powers also. People bathe in the hot water and also drink it.

(5) Why was the author, M. Brown, sorry when his holiday in the Maori villages came to an end?

Ans. During his visit to the Hot Spring District in New Zealand, the author saw some very interesting things about the life-style of the Maoris. He was convinced that the hot pools in the district were very useful to the Maoris. They bathe in them. Their women do their washing at these pools. Moreover, they also cook their suppers and dinners and make their teas in the hot pools. These pools also have medicinal powers. The author felt it must be very pleasant to live in such a place. He was charmed by this simple, natural life of the Maoris in spite of some risk involved in living there. So he felt sorry when his holiday was over and was compelled to go back to the land of modern, artificial equipment like baths, taps and kitchen stoves.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) And yet that ..... *(be)* what I found when I ..... *(visit)* North Island, the Northern part of New Zealand. I ..... *(invite)* to spend a holiday with some friends who ..... *(take)* a house for the summer. ***(March '87)***

(2) Most of the houses in the district ..... *(be)* of wood, for there are frequent earthquakes, and a wooden house ..... *(not cause)* so much damage when ..... *(fall)* as a brick house ..... *(do)*.

(3) After a while I ..... *(notice)* that the ground on which we were walking ..... *(sound)* hollow.

(4) After the mid-day meal, it ..... *(suggest)* that we go for a picnic to another Maori village nearby, ... *(call)* Whakarewarewa.

(5) When we ..... *(reach)* Whaka, we went to the house of a Maori woman whom my friends ..... *(know)*, because they ..... *(think)* I should like ..... *(see)* the inside of a Maori house.

(6) In a very short while the water inside ..... *(boil)* too, and we were able ..... *(have)* our tea.

(7) As we ..... *(come)* along the village again, there ..... *(be)* a very good smell in the air of food cooking.

(8) The good odours ..... *(make)* us all hungry, and we were glad of our own supper when we ..... *(get)* home.

(9) The more I ..... *(think)* about it, the more enjoyable it ..... *(seem)* to me to be able ..... *(live)* in a Maori village and let the hot water ..... *(do)* so much of the work.

(10) I ..... *(sniff)* appreciatively, and my host and hostess ..... *(smile)*.

Ans. (1) And yet that **was** what I found when I **visited** North Island, the Northern part of New Zealand. I **had been invited** to spend a holiday with some friends who **had taken** a house for the summer.

(2) Most of the houses in the district **are** of wood, for there are frequent earthquakes, and a wooden house **does not cause** so much damage when **falling** as a brick house **would do.**

(3) After a while I **noticed** that the ground on which we were walking **sounded** hollow.

(4) After the mid-day meal, it **was suggested** that we go for a picnic to another Maori village nearby, **called** Whakarewarewa.

(5) When we **reached** Whaka, we went to the house of a Maori woman whom my friends **knew,** because they **thought** I should like **to see** the inside of a Maori house.

(6) In a very short while the water inside **was boiling** too, and we were able **to have** our tea.

(7) As we **came** along the village again, there **was** a very good smell in the air of food cooking.

(8) The good odours **had made** us all hungry, and we were glad of our own supper when we **got** home.

(9) The more I **thought** about it, the more enjoyable it **seemed** to me to be **able to live** in a Maori village and let the hot water **do** so much of the work.

(10) I **sniffed** appreciatively, and my host and hostess **smiled.**

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) "Would you like to come with us to a service in the Maori church?" **asked my hostess.**

"**Indeed** I would," I replied.

My hostess said, "I will show you over the church after service."

Ans. My hostess asked me if I would like to go with them to a service in the Maori church. I replied that I would indeed like to go. She then assured me that she would show me over the church after service.

(2) "But isn't it very dangerous to live here at all?" I wanted to know. "The Maoris don't seem to think so," she answered. "They build their houses, almost on the edges of the hot pools."

Ans. But I asked her if it wasn't very dangerous to live there at all. She answered that the Maoris didn't seem to think so. She further told me that they built their houses almost on the edges of the hot pools.

(3) "What a tongue twister!" I could not help saying when I heard the name Whakarewarewa. "Oh, we call it Whaka for short," said my host.

Ans. When I heard the name Whakarewarewa, I could not help exclaiming that it was a great tongue twister. Thereupon my host told me that they called it Whaka for short.

(4) "I will make your tea for you," said the Maori woman, when we had come outside again, "Then you can have it on my verandah." "I expect you would like to see how she makes it," my host suggested.

Ans. When we had come outside again, the Maori woman said that she would make our tea for us, and added that then we could have it on her verandah. My host expected that I would like to see how she made it.

(5) "What is that for?" I asked. "Oh, that is the washing pool," said my hostess. "The women take the clothes and some soap and do their washing there. Maori houses do not need coppers or basins either."

Ans. I asked my hostess what was that for. She replied that that was the washing pool. She added that the women took the clothes and some soap and did their washing there. She further informed me that Maori houses did not need coppers or basins either.

(6) "I hope you slept well," said my host at breakfast next morning.

"Very well, thank you," I replied, "once I could get to sleep, that is. But there was a party of singers who kept me awake for a good while."

Ans. At breakfast next morning, my host asked me if I had slept well. I thanked him and told him that I had slept very well, but I explained that I had slept well once I could get to sleep. I further pointed out to him that there had been a party of singers who had kept me awake for a good while.

(7) "How amazing it is!" I said. "The Maoris use the hot water for cooking, bathing and washing. Is there any other way in which it can be used?"

"Yes, indeed," said my host.

Ans. I exclaimed that it was very amazing that the Maoris used the hot water for cooking, bathing and washing. I asked my host if there was any other way in which it could be used. My host replied that there was indeed another way in which it could be used.

(C) Punctuation

Q. Punctuate the following :

(1) would you like to come with us to a service in the maori church asked my hostess

Ans. "Would you like to come with us to a service in the Maori church?" asked my hostess.

(2) but isnt it very dangerous to live here at all i wanted to know

Ans. "But isn't it very dangerous to live here at all?" I wanted to know.

(3) what a tongue twister i could not help saying

Ans. "What a tongue twister!" I could not help saying.

(4) what is that for i asked

Ans. "What is that for?" I asked.

(5) oh that is the washing pool said my hostess

Ans. "Oh, that is the washing pool," said my hostess.

(6) oh dear i should have warned you exclaimed his wife

Ans. "Oh dear, I should have warned you," exclaimed his wife.

(7) how amazing it is i said

Ans. "How amazing it is!" I said.

(D) Transformation

Q. Transform the following as directed :

(1) You would be very surprised indeed to find it hot. *(Make it complex.)*

(2) You would be very surprised to find it hot. *(Make it exclamatory.)*

(3) I could hear the water boiling furiously underneath.

(Make it complex.)

(4) We really live on a sort of crust, which is always cracking.

(Make it simple.)

(5) There is no need for a Maori house to have either a kitchen or a bathroom *(Turn it into affirmative.)*

(6) The woman, after filling a kettle with cold water, carried it outside the house. *(Make it complex.)*

(7) How convenient it would be on a hot summer's day not to have to stoke up the kitchen range to cook the dinner! *(Make it assertive.)*

(8) I sniffed appreciatively, and my host and hostess smiled.

(Make it complex.)

(9) The Maoris don't seem to think so. *(Turn it into affirmative.)*

(10) People who are not used to it find hard to get to sleep.

(Make it simple.)

(11) How amazing it is! *(Make it assertive.)*

(12) The water is not only hot but boiling. *(Make it simple.)*

(13) I will show you over the church after service. *(Make it complex.)*

(14) The service itself was very interesting. *(Make it exclamatory.)*

(15) What a tongue twister! *(Make it assertive.)*

(16) I could see no means of making the tea. *(Turn it into affirmative.)*

(17) I was really sorry when my holiday came to an end.

(Turn it into exclamatory.)

(18) A wooden house does not cause so much damage when falling as a brick house would do *(Use the comparative degree. OR Make it affirmative.)*

Ans. (1) You would be very surprised indeed if you found it hot.

(2) How surprised you would be to find it hot!

(3) I could hear that the water was boiling furiously underneath.

(4) We really live on a sort of ever cracking crust.

(5) It is needless for a Maori house to have either a kitchen or a bathroom.

(6) After the woman had filled a kettle with cold water, she carried it outside the house.

(7) It would be very covenient on a hot summer's day not to have to stoke up the kitchen range to cook the dinner.

(8) As I sniffed appreciatively, my host and hostess smiled.

(9) The Maoris seem to think otherwise.

(10) People not used to it find hard to get to sleep.

(11) It is very amazing.

(12) Besides being hot the water is also boiling.

(13) I will show you over the church when the service is over.

(14) How interesting the service itself was!

(15) It is a great tongue twister.

(16) I failed to see any means of making the tea.

(17) How sorry I was when my holiday came to an end!

(18) A wooden house causes less damage when falling than a brick house would do.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *on the outskirts of;* (2) *to come across;* (3) *to set off;* (4) *to step into;* (5) *by accident,* (6) *to stamp one's foot;* (7) *for short;* (8) *at least;* (9) *instead of;* (10) *to stoke up;* (11) *for a good while;* (12) *to be used to.*

Ans. (1) We decided to build a house **on the outskirts of** that village.

(2) During our journey we **came across** that fellow.

(3) As soon as the sun rose, we **set off** for our destination.

(4) Don't forbid him **to step into** the hall.

(5) Just **by accident** both of them entered the room at the same time.

(6) The little girl **stamped her foot** heavily on the floor when she was denied her doll.

(7) A member of parliament is called M. P. **for short.**

(8) She didn't expect such a rude treatment **at least** from her own friend.

(9) Now you should study hard **instead of** playing

(10) In villages it is very difficult **to stoke up** kitchen ranges, particularly in the rainy season.

(11) We waited **for a good while** before we could meet him.

(12) **She is not used to** a hard life.

7. YOUTH AS BUILDERS

-Indira Gandhi

SUMMARY

In her convocation address Mrs. Indira Gandhi congratulates the students of Vishwa Bharati University who have the good fortune of being in the calm and beautiful atmosphere of Shantiniketan. Shantiniketan has changed as everything changes. No place can remain static.

As a student at Shantiniketan she had the honour of the great poet Tagore's presence. Tagore's personality was versatile, well rounded. He was a rebel who questioned and exposed everything that was ugly, narrow, conventional. His sympathies lay with the lowliest and the lost. He used to condemn the injustice and wounds inflicted by man on his fellow beings.

She explains that the process of education includes both learning and teaching. Students do not take away the treasure of knowledge; but they add to it. And in so doing they grow while the society becomes young again.

In Tagore's poems we notice the dominant and recurring image of spring, of rebirth of leaves and of the blossoming of flowers. But Indiraji feels that this image of nature symbolizes or represents the renewal constantly taking place in a person and in mankind.

She warns the students that they will have to face many challenges, because life in India is not easy for anyone But everyone who faces a challenge grows in strength.

She calls upon the students to think not merely of themselves but of all those who are around them. Work should never be a duty or compulsion, but a joy and a fulfilment. Everyone of them is a part of this great mosaic, that is our wonderful Bharat. She exhorts the students to involve themselves in facing gigantic problems and in attempting to solve them.

She wants the youth to be rebels always, not to destroy, but to build, to give new life to society by combating evil and strengthening that which is good.

She expects that the students who go out into the world outside should be capable of taking the peace and beauty of Shantiniketan wherever they go.

In the end Indiraji sincerely greets and gives her good wishes to all the *Snatakas* and to those who are still studying at the Vishwa Bharati University at Shantiniketan

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) No place can remain static, however much we may wish to keep it so. (Page 29)

Ans. This sentence is taken from the convocation address delivered by Mrs. Indira Gandhi to the students of the Vishwa Bharati at Shantiniketan. She addresses the youth as builders of the nation. She reminds them of their duty towards the motherland.

She begins her address saying that the students of Vishwa Bharati are really fortunate to be in the calm and beautiful atmosphere of Shantiniketan. But Shantiniketan has changed. It is not what it used to be. And that is but natural. No place can remain static or unchanged. Everything changes in spite of our wishes to the contrary.

(2) Much that is beautiful slips out of our hands and our life along with the old and the unwanted. (Page 29)

Ans. This sentence is taken from '*Youth As Builders*' which is the address delivered by Mrs. Indira Gandhi at the convocation of Vishwa Bharati University, Shantiniketan. She addresses the youth as builders of the nation. She calls upon them to do their duty towards the motherland.

At the very outset Mrs. Indira Gandhi observes that Shantiniketan has changed with time, that it is not what it used to be. And this is not strange considering the fact that no place can remain the same. As a matter of fact, it is always seen that quite a lot that is beautiful gets destroyed, or lost as time passes. We have to bear this loss along with the loss of old and redundant things.

(3) He was not a passive seeker of harmony and beauty, but was a rebel who questioned and exposed all that was ugly and narrow and merely conventional. (Page 29)

Ans. This sentence about the great poet Tagore is taken from the lesson '*Youth As Builders*'. It is an address delivered by Mrs. Indira Gandhi at the convocation of Vishwa Bharati University, Shantiniketan, on December 30, 1972. She calls upon the youth of India to do their duty towards the motherland.

Mrs. Indira Gandhi refers to her student days at Shantiniketan. She had the honour of being with Tagore, the great poet. She describes him as a versatile personality. He was not an armchair philosopher remaining inactive and merely trying to find harmony and beauty. He was a dynamic personality, who rebelled against and exposed everything that was evil, narrow and merely customary.

(4) He used to speak of the injustice of the wounds which man was inflicting on his fellow beings. (Page 30)

Ans. This sentence is taken from the famous convocation address delivered by Mrs. Indira Gandhi to the students of the Vishwa Bharati at Shantiniketan. She addresses the youth as builders of the nation. She reminds them of their

duty towards the motherland.

Here, Mrs. Gandhi is talking about the great qualities of Tagore. He was a rebel who exposed everything that was conventional and outdated. He was keenly aware of the suffering and misery of the poor, downtrodden people. He often condemned the injustice done to these people by man.

(5) The student does not take away the treasure but adds to it. In so doing he grows and the society becomes young again. (Page 30)

Ans. This extract is taken from the lesson *'Youth As Builders'*. It is an address delivered by Mrs. Indira Gandhi at the convocation of Vishwa Bharati University, Shantiniketan, She calls upon the youth of India to do their duty towards the motherland.

Mrs. Indira Gandhi explains that education is not a one-way process in which the student only learns. It is a process in which the student renews and enhances the quality of education he gets from books and teachers. Thereby he does not in any way reduce the treasure of knowledge, but he adds to it, increases it, enriches it. And, thus, he grows while the society becomes strong and dynamic again by the constantly enlarged knowledge.

(6) I do not think that by this he meant merely the nature which we see around, symbolically he meant the renewal that takes place in a person and in mankind. (Page 30)

Ans. This sentence is taken from the lesson *'Youth As Builders'*. It is an address delivered by Mrs. Indira Gandhi at the convocation of Vishwa Bharati University, Shantiniketan. She calls upon the youth of India to do their duty towards the motherland.

Mrs. Indira Gandhi explains that education is a dynamic process in which the learner amplifies what he learns by his personal contribution. She reminds the *Snatakas* of the most important image of spring appearing again and again in the poems and writings of Tagore. Spring is the season when nature is reborn, plants put out leaves and flowers blossom. This image of spring, Indiraji says, is not meant by the poet to be merely the nature around us. He meant it as a symbol of the renewal and regeneration that occur in a person and in human society.

(7) But because of this it is a challenge and anyone, who is worthwhile, always grows in strength when he or she faces a challenge. (Page 30)

Ans. This sentence is taken from the lesson *'Youth As Builders'*. It is an address delivered by Mrs. Indira Gandhi at the convocation of Vishwa Bharati University, Shantiniketan. She advises the youth of the country to prepare themselves to accept the challenge of building a new India.

Indiraji asks the students who have received their degrees that day to be aware of the grim conditions in India. She warns them that life in India is not easy for the young or the old, for the educated or the uneducated. But it is because of this that it becomes a challenge. And those who accept the challenge and fight to solve the difficult problems, will grow stronger in the process.

(8) So, if you are to shape that future, you must regard your work not as drudgery, but as a joy and a fulfilment. (Page 30)

Ans. This extract is taken from the lesson *'Youth As Builders'*. It is an address delivered by Mrs. Indira Gandhi at the convocation of Vishwa Bharati University, Shantiniketan, on December 30, 1972. In this address she advises the youth of the country to prepare themselves to accept the challenge of building a new India.

Mrs. Indira Gandhi warns the students taking degrees that day that life in India is not easy for the young or the old or for the educated or the uneducated. And, therefore, it is a challenge which must be accepted by every capable person. Then she reminds the *Snatakas* that the task before them is stupendous, because they have mastered living skills and learnt to think. When a person thinks, it is the sign of the awareness of responsibility that he has to shoulder. She calls upon the students to endeavour to involve themselves in the experiment. That way they would become part of the solution itself. Everyone of them must realize that he is a part of the great country that is India, a part of the noble heritage and a part of the present and of the future. And if they mean to mould that future, they must never think of their work as a bore, but as a great joy and achievement of their dream.

(9) ... you are not merely a person, but a part of this great mosaic which is our wonderful country ..... (Page 30)

Ans. This sentence is taken from the famous convocation address delivered by Mrs. Indira Gandhi to the students of the Vishwa Bharati at Shantiniketan. She addresses the youth as builders of the nation.

The youth are the part and parcel of India. They should shoulder their responsibility to solve the problems before the nation. India is like a mosaic which is built up by bits of various colours. We have people of different castes, creeds and colours. Their diverse views of life and practices lend a unique beauty to our culture. However, there is a unity of Indianness in this diversity.

(10) Youth must always be rebels, not to destroy, but to build and struggle, giving new life to society, trying to strengthen that which is good and combating that which is evil. (Page 30)

Ans. This sentence is taken from the lesson *'Youth As Builders'*. It is an address delivered by Mrs. Indira Gandhi at the convocation of Vishwa Bharati University, Shantiniketan. She advises the youth of the country to prepare themselves to accept the challenge of building a new India.

India is faced with gigantic problems. The youth must come forward to solve these problems. They must fight against everything which is evil in our society. They must support and strengthen everything that is good. That is the way to give new life to society and build the future of our nation.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Trace the great poet's character in the light of Mrs. Indira Gandhi's

statement 'Tagore's personality was not one-sided'. OR

What does Mrs. Indira Gandhi say about the personality of the great poet, Tagore?

Ans. In her convocation address Mrs. Indira Gandhi says that while Tagore was a genuine lover of harmony and beauty, he was also a rebel. He exposed all that was ugly, narrow and conventional. He was keenly aware of the suffering and misery of mankind, especially of those who were downtrodden and totally negleted. He never tolerated the injustice done to them. He often condemned it and tried to heal the wounds inflicted on these poor, miserable people. He wanted Vishwa Bharati to become a centre of experiment to renew and enrich knowledge. He believed education to be a lively and intelligent process in which teachers and students both enriched their knowlege. Thus, Indira Gandhi says that Tagore's personality was many-sided.

(2) How does Mrs. Indira Gandhi explain the process of learning?

Ans. Mrs. Indira Gandhi says that experiment and renewal are the important aspects of the dynamic process of learning. In this process the student not only learns but also enriches knowledge. Neither teaching nor learning is a one way process. Teachers learn while they teach, and students teach while they learn. Education is thus a lively, intelligent process. It renews knowledge and enhances it. When the student learns, the treasure of knowledge does not get depleted, but increases. When spring comes, there is new life everywhere in nature. In the same way, education and knowledge bring about the renewal in a person and in mankind.

(3) What is Mrs. Indira Gandhi's advice to the youth of India?

Ans. Mrs. Indira Gandhi says that life in India is not easy for anyone. There are great problems and difficulties. The youth must try to face these difficulties and solve the problems. They must not think of themselves alone. They must think of the people around them. They have the living skills. They have learnt to think. So they must do their duty towards the motherland. They should participate in the great movement for the regeneration of society. They must be rebels. They must rebel against everything that is evil and dedicate themselves to the cause of strengthening everything which is good. They will succeed in shaping the future of the nation if they consider their work as a great joy and not as a tedious, tiresome job.

(4) What does Mrs. Indira Gandhi ask the *Snatakas* of Vishwa Bharati to do when they go into the world outside?

Ans. The *Snatakas* of Vishwa Bharati have been very fortunate to live and learn in the calm and beautiful atmosphere of Shantiniketan. In the world outside the atmosphere is different. There is noise and din. There is strife. There are hardships at every turn. Life in India is far from easy. But the *Snatakas* have developed living skills and also learnt to think. They have imbibed the great poet Tagore's spirit and the values and ideals he proclaimed through his poems and other writings. Mrs. Indira Gandhi feels confident that all this should

enable the *Snatakas* to spread joy and peace and beauty and harmony wherever they go into the world outside.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) When I ..... *(be)* a student here, we ..... *(have)* the great honour and privilege of the Poet's presence.

(2) He ..... *(be)* not a passive seeker of harmony and beauty, but was a rebel who ..... *(question)* and ..... *(expose)* all that ..... *(be)* ugly and narrow and merely conventional.

(3) He used ..... *(speak)* of the injustice of the wounds which man ..... *(inflict)* on his fellow beings.

(4) You, who ..... *(gather)* today the scrolls of your graduation, ... *(face)* many challenges in life.

(5) Your task is great, because you ..... *(develop)* living skills and learnt ..... *(think)*.

(6) Youth must always be rebels, not ..... *(destroy)*, but ..... *(build)* and struggle, ... *(give)* new life to society, trying ..... *(strengthen)* that which is good and combating that which is evil.

Ans. (1) When I **was** a student here, we **had** the great honour and privilege of the Poet's presence.

(2) He **was** not a passive seeker of harmony and beauty, but was a rebel who **questioned** and **exposed** all that **was** ugly and narrow and merely conventional.

(3) He used **to speak** of the injustice of the wounds which man **was inflicting** on his fellow beings.

(4) You, who **have gathered** today the scrolls of your graduation, **will face** many challenges in life.

(5) Your task is great, because you **have developed** living skills and learnt **to think**.

(6) Youth must always be rebels, not **to destroy**, but **to build** and struggle, **giving** new life to society, trying **to strengthen** that which is good and combating that which is evil.

(B) Transformation

Q. Transform the following as directed :

(1) Shantiniketan is not what it used to be. *(Make it simple.)*

(2) No place can remain static, however much we may wish to keep it so. ***(Make it simple.)***

(3) That is how you will be a part of the solution. ***(Make it simple.)***

(4) The student does not take away the treasure, but adds to it. ***(Make it simple.)***

(5) To think is to feel responsible. *(Make it complex.)*
(6) No place can remain static. *(Turn it into affirmative.)*
(7) Tagore's personality was well rounded. *(Turn it into negative.)*

Ans. (1) Shantiniketan is now different from its old self.
(2) No place can remain static in spite of our wishes to keep it so.
(3) In that way, you will be a part of the solution.
(4) Instead of taking away the treasure, the student adds to it.
(5) If you think, you will feel responsible.
(6) In the course of time, every place undergoes changes.
(7) Tagore's personality was not one-sided.

(C) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to have the privilege of;* (2) *at the same time;* (3) *to come face to face with;* (4) *to take place;* (5) *to involve oneself in;* (6) *in entirety;* (7) *in the midst of.*

Ans. (1) In those days many childern **had the privilege of** shaking hands with Pandit Jawaharlal Nehru.

(2) He is slightly mad, **at the same time,** he is one of the kindest men I know.

(3) When we **come face to face with** a really great book like the Ramayana, we feel thrilled.

(4) The accident that **took place** yesterday shocked the people.

(5) He **had** foolishly **involved himself in** that forgery.

(6) We must examine the question **in** its **entirety.**

(7) It is very difficult to remain calm **in the midst of** difficulties.

8. THE TROPHY OF VICTORY

—Rabindranath Tagore

SUMMARY

Two children, Kausika and Ruchira, were acting the exile of Prince Rama and Princess Sita. The King was watching the game. He offered to become the demon whom Rama was to fight. During the game, he readily died the deaths of ten demons in one hour; the game had become very interesting.

Ruchira was the daughter of his minister. Kausika was the son of a poor priest. The King told his minister that the children should be man and wife when they grew up. The minister was not agreeable.

Kausika was sent to the best school by the King. Boys and girls of high lineage read there. Ruchira, too, was among them. The teacher was displeased

to have Kausika in his school, and so were the other pupils. Ruchira was in a dilemma.

Kausika did not confine himself to his textbooks. He liked to sing, to swim and to wander in the woods. The King told the teacher about his wish. But the teacher too was not in favour of the marriage of Ruchira and Kausika. It would be a marriage of Dusk with Dawn, he told the King.

The minister informed the King that his daughter objected to the marriage. So the King suggested that there should be a debate between the two before him. The Court assembled. In the debate Kausika pushed Ruchira almost to the brink of defeat using sarcasm and ridicule. Ruchira nearly lost her head.

The King asked the minister to arrange their marriage. However Kausika declined to marry Ruchira. "The victory is mine, but let someone else have the trophy," he told the King.

The King was amazed. On the teacher's suggestion, another debate was fixed after one year. Meanwhile, Ruchira lost interest in her studies. A marriage proposal for her came from the House of Bhabadatta that had few equals in blood, wealth and fame. The minister eagerly awaited the King's approval.

The King summoned Ruchira to his garden. He reminded her of the game of Rama's exile. Ruchira looked away with a bashful smile. The King expressed his desire to have the game played over again before him. He said Prince Rama was there and the forest was there. Would she play the part of Sita, he asked. Ruchira bowed at the King's feet. Then the King playfully told her that this time he would not play the part of the demon; instead, this time that part would be played by her teacher.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) "All's in order but where is the demon with whom Rama would fight?" (Page 32)

Ans. This sentence is taken from '*The Trophy of Victory*' a short story by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. The King, however, brings about their marriage in an unexpected manner.

Two children were playing together. They were acting the exile of Prince Rama and Princess Sita. The King was watching the game. The boy was about to build a cottage. He had collected a heap of straw and twigs. The girl was cooking roots and tree leaves, without a fire. Getting absorbed in their game, the King remarked that everything was as it should be. But he pointed out that there was no demon with whom Rama would fight.

(2) In an hour the King had to die the death of ten demons. (Page 33)

Ans. This sentence is taken from *'The Trophy of Victory'* a short story by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of petty considerations of blood, wealth and fame. The King, however, brings the two souls together.

The King offered to play the part of the demon. The boy warned him that he would have to accept defeat at his hands. The King assured him that he was ready to admit defeat and that he would soon get the proof of it. The game went on very happily and the boy was so pleased and excited that he insisted on the King's playing on and on. In one hour the boy had killed the demon ten times to the joy of them all.

(3) But the King's will prevailed. (Page 33)

Ans. This extract is taken from *'The Trophy of Victory'* a short story by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. The King, however, brings the two souls together.

The King sent Kausika to the best school in his kingdom. Boys and girls belonging to highly respectable families attended that school. Ruchira, the daughter of the minister, too, was among them. The teacher was not at all happy to have Kausika, a poor priest's son, in his school. The other pupils also were displeased and irritated But Kausika was there because the King desired so And the King's will was law.

(4) "My interests are not confined to books alone, they touch many other things." (Page 33)

Ans. This sentence is taken from *'The Trophy of Victory'* a short story by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. The King, however, brings the two souls together.

The teacher wanted Ruchira to go ahead of Kausika in every branch of their studies; and it seemed easy for Ruchira to do so. For Kausika did not concentrate merely on his books. He loved to sing, to swim and to wander in the woods. So the teacher scolded him. He asked him why he didn't read his books more carefully. To this Kausika replied that he was interested in many other things besides his books.

(5) "It will be the marriage of Dusk with Dawn." (Page 34)

Ans This striking sentence occurs in *'The Trophy of Victory'* a short story by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. The King, however, brings about their union.

The King revealed to the teacher his wish that Kausika and Ruchira should

marry each other. When the teacher heard this, he could not help laughing sarcastically. He remarked that their marriage would be like the marriage of Dusk with Dawn. Thereby, he wanted to show how Ruchira and Kausika were poles apart. According to him, it would be as futile an attempt as trying to bring together evening and morning.

(6) The King said : "Does a woman ever speak out the true desire of her heart?" (Page 34)

Ans. This sentence is taken from *'The Trophy of Victory'* a short story by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. The King, however, brings about their union.

One day, the King summoned his minister and told him that Ruchira's marriage with Kausika should not be delayed. The minister replied that his dauthter was against that marriage. At this point, the King observed that a woman would never reveal the true desire of her heart.

(7) So, that day, when sarcasm flashed on his arguments like light on steel, the teacher was surprised and not a little displeased. (Page 34)

Ans. This sentence is taken from *'The Trophy of Victory'* a short story by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. The King, however, brings about their union.

Here, the debate between Ruchira and Kausika is being described. Never before was Kausika allowed to take part in debates. So he was not expected to do well in the debate. But that day Kausika's arguments were extremely sharp and effective. Bitter, satirical remarks intended to wound Ruchira's feelings, sparked from his arguments just as light flashes on steel. When the teacher heard his cutting and fiery arguments, he was surprised and equally annoyed.

(8) "The victory is mine, but let someone else have the reward." (Page 35)

Ans. This sentence is taken from *'The Trophy of Victory'* a short story by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. But the King brings about the union of the two souls.

It was clear to everybody in the Court that Ruchira was defeated by Kausika in the debate. So the King asked the minister to make arrangements for their marriage. But Kausika folded his hands and humbly told the King that he did not want the marriage to take place. The King was astonished. He asked Kausika if he did not want to receive the reward of his success. Kausika said that he was victorious, but he wanted that someone else should take the reward.

(9) "I have known an end to the mysteries of the scriptures, but not to those of a woman's heart." (Page 35)

Ans. This sentence is taken from the lesson *'The Trophy of Victory'* which is a short story by Rabindranath Tagore. In this story, two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. The King, however, brings about their union and the story ends on a happy note.

Ruchira was defeated by Kausika in the debate. But on the teacher's suggestion another debate was fixed at the end of one year. During this period the teacher devoted all his energy to Ruchira's training, but Ruchira simply couldn't concentrate on her studies. In spite of the teacher's warnings, she deliberately neglected her lessons. Therefore, the teacher angrily exclaimed that he knew all the secrets contained in the holy books, but he had absolutely no understanding of the working of a woman's heart.

(10) "This time the demon's part will be played by your teacher." (Page 36)

Ans. This is the last sentence of the short story *'The Trophy of Victory'* by Rabindranath Tagore. Two children find it difficult to seek union when they grow up because of the petty considerations of blood, wealth and fame. The King, however, brings the two souls together.

The King sent for Ruchira when he was in his garden. He was a clever reader of human mind, and of a young lady, in particular. He expressed his wish that the same game of Rama's exile be played over again. He told her that there was Prince Rama, and there was the forest, but Princess Sita was wanting. If she so desired, she could fill that want. Then looking at her eyes bright with love, he playfully said that now the part of the demon would be played by her teacher. He thereby hinted that it was mainly her teacher who had acted like a demon descriminating between the high born and the lowly placed, and obstructing their union.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Describe in your own words, the game which Kausika and Ruchira were playing. Why did the King participate in the game? *(March '87)*

Ans. Kausika and Ruchira were playing in the shade of a tree near the garden wall. They were playing the exile of Prince Rama and Princess Sita. Kausika had collected a heap of straw and twigs to build a cottage in the forest of Dandaka. Ruchira who was acting Sita was cooking roots and tree leaves. She was preparing a meal for her exiled husband, Rama.

The King was walking near the garden wall. He had lost his peace of mind because of some bad news from the battle field. He got engrossed in the game the children were playing. He saw that there was Rama; there was Sita; there was the forest. But there was not the demon whom Rama would fight. So he decided to act the demon and play merrily with the children.

(2) Why was Kausika sent to the school? How was he treated there?

Ans. The King wished that Kausika and Ruchira should be man and wife when they grew up. Kausika was the son of a poor priest while Ruchira was the minister's daughter. The King, therefore, sent Kausika to the best school in his kingdom. Children of high lineage studied there. Ruchira too was there. The teacher and the other boys and girls were displeased to have Kausika, a poor priest's son, in the school for the elite. They pointed at him and Ruchira and whispered to one another. Ruchira would be very angry with Kausika. She would treat him rudely and would not even thank him if he did something for her. If he spoke to her, she would not even reply. He was, in short, an unwanted boy in the school.

(3) Why did the King decide to have a debate between Kausika and Ruchira? What was the upshot of the debate? OR

What was the trophy of victory? Who won it? and How?

Ans. Kausika was a poor priest's son, and so he was considered inferior by Ruchira's father, and her teacher. Considerations of blood, wealth and fame dominated their minds. They opposed the idea of the marriage of Ruchira with Kausika. The King, however, wished that the two young people should be man and wife. So he suggested that a debate should be arranged between the two of them. He announced that the marriage would not take place if Kausika did not win.

Thus, the trophy of victory was Ruchira herself. The debate took place before the King. Kausika showed great skill and power in his arguments. He made use of sarcasm so well that it confused Ruchira miserably. She became so nervous that she began to perspire. Kausika thus won the debate.

(4) How did the King bring about the union of Ruchira and Kausika? OR **How did the story 'The Trophy of Victory' end on a happy note?**

Ans. Kausika defeated Ruchira in the debate. Since then she was a changed person. She saw that Kausika, though a poor priest's son, was no ordinary man and she fell in love with him. But her father and her teacher opposed the marriage. The King was very clever. He called Ruchira in his garden. He reminded her of the game she and Kausika had played, the game of Rama's exile. He told her that they had the forest and also Prince Rama, only Sita was wanting. He asked her if she would fill that want. Ruchira smiled and bowed at the King's feet. That decided the matter.

Thus, the King brought about their union without further delay.

(5) What message does the author, Tagore, wish to give through his story 'The Trophy of Victory'? OR

What is the central idea of Tagore's story 'The Trophy of Victory'?

Ans. In his story *'The Trophy of Victory'* Rabindranath Tagore shows that a man's worth cannot be determined by his blood, wealth and social status. Kausika is a poor priest's son. Ruchira's father and her teacher notice that he has no wealth. In their eyes, he belongs to a low order and is, therefore, supposed to be inferior. The King, on the other hand, judges Kausika's worth

correctly. He sees in him great qualities. Kausika does not confine himself to his books only, but takes interest in various other healthy activities. He is a promising lad. He is brave and intelligent, though poor. Thus, the author conveys the message that a man's superiority must be determined by his personal merit and qualities rather than by birth and position.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) Near the garden wall he ..... *(see)* a boy and a girl ..... *(play)* in the shade of a tree.

(2) He ..... *(collect)* a heap of straw and twigs, and ..... *(seem)* not to have a moment to spare.

(3) Birds ..... *(sing)* just as they ..... *(sing)* in ages gone by.

(4) If Kausika ..... *(pick)* up a book she ..... *(drop)*, she would not even thank him.

(5) Kausika ..... *(leave)* her only when she ..... *(push)* to the brink of defeat.

(6) Kausika ..... *(leave)* school. He ..... *(see)* sometimes in the shades of the woods, sometimes on hilltops.

(7) The King ..... *(say)* : "Today, I ..... *(be)* eager ..... *(see)* that game ..... *(play)* over again."

(8) So, that day, when sarcasm ..... *(flash)* on his arguments like light on steel, the teacher ..... *(surprise)* and not a little displeased.

Ans. (1) Near the garden wall he **saw** a boy and a girl **playing** in the shade of a tree.

(2) He **had collected** a heap of straw and twigs, and **seemed** not to have a moment to spare.

(3) Birds **sang** just as they **had sung** in ages gone by.

(4) If Kausika **picked** up a book she **had dropped**, she would not even thank him.

(5) Kausika **left** her only when she **had been pushed** to the brink of defeat

(6) Kausika **left** school. He **was seen** sometimes in the shades of the woods, sometimes on hilltops.

(7) The King **said** : "Today, I **am** eager **to see** that game **played** over again."

(8) So, that day, when sarcasm **flashed** on his arguments like light on steel, the teacher **was surprised** and not a little displeased.

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) The King asked them : "What do you call that game?"

They said "Today we are acting the exile of Prince Rama and Princess Sita."

The King said : "All's in order but where is the demon with whom Rama would fight?"

Ans. The King asked them what they called that game. They answered that day they were acting the exile of Prince Rama and Princess Sita. The King said that all was in order, but he asked where the demon was with whom Rama would fight.

(2) The boy gazed at him carefully and said : "But you will have to admit defeat at my hands."

"I am ever ready to admit defeat. You will see for yourself," said the King.

Ans. But the boy gazed at him carefully and warned him that he would have to admit defeat at his hands. The King replied that he was ever ready to admit defeat and added that he (the boy) would see that for himself.

(3) The King asked his minister : "Do you know whose children those are?"

The minister replied : "The girl is my daughter Ruchira, and the boy is Kausika, son of a poor priest."

The King said : "It is my wish that when these two grow up, they shall be man and wife."

Ans. The King asked his minister if he knew whose children those were. The minister replied that the girl was his daughter, Ruchira, and the boy was Kausika, son of a poor priest. The King told him that it was his wish that when those two grew up they should be man and wife.

(4) The teacher took him to task : "Why don't you ply your books with more care?"

He replied : "My interests are not confined to books alone they touch many other things."

The teacher advised : "Get rid of the needless interests."

"Then my interest in books will also vanish."

Ans. Taking him to task the teacher asked him why he didn't ply his books with more care. He replied that his interests were not confined to books alone but they touched many other things. Upon this the teacher advised him to get rid of the needless interests. He replied that then his interest in books would also vanish.

(5) After some days the King asked the teacher : "Who is the best among your pupils?

"Ruchira," replied the teacher.

"And what about Kausika?"

"I don't think he has gained much from the school."

Ans. After some days the King asked the teacher who among his pupils was the best. The teacher replied that Ruchira was the best. The King asked him what he thought about Kausika. The teacher replied that he didn't think he (Kausika) had gained much from the school.

(6) The King said : "I wish Kausika and Ruchira to marry each other."

The teacher could not hold back a sarcastic laugh. "It will be the marriage of Dusk with Dawn."

Ans. The King told the teacher that he wished Kausika and Ruchira to marry each other. Laughing sarcastically the teacher remarked that it would be the marriage of Dusk with Dawn.

(7) The King said to his minister : "Your daughter's marriage with Kausika should not be delayed."

"But, Sire, my daughter objects to this marriage."

The King said : "Does a woman ever speak out the true desire of her heart?"

"But her tears are significant."

"Does she think Kausika is unfit to be her husband?"

"That is the truth."

Ans. The King told his minister that his daughter's marriage with Kausika should not be delayed. But the minister said that his daughter objected to the marriage. The King pointed out that a woman never spoke out the true desire of her heart. But the minister said that her tears were significant. The King asked him if she thought Kausika was unfit to be her husband. The minister said that that was the truth.

(8) The King turned to his minister and said : "Now let the marriage be arranged."

But Kausika with folded hands humbly said : "Pardon me, Sire, I do not want this marriage to take place."

Ans. The King turned to his minister and commanded that the marriage be arranged without delay. But Kausika with folded hands humbly requested the King to pardon him for saying that he did not want that marriage to take place.

(9) The King was amazed : "You refuse to accept the trophy of victory?"

Kausika replied : "The victory is mine, but let someone else have the reward."

The teacher suggested : "Sire, let a year pass and there be another debate at the end of it."

Ans. Amazed, the King asked Kausika if he refused to accept the trophy of victory. Kausika replied that the victory was his. But he suggested that someone else should have the reward. The teacher respectfully suggested to the King to let a year pass and there be another debate at the end of it.

(10) One day the minister said to the King : "A marriage proposal for my daughter has come from the House of Bhabadatta. In blood, wealth and fame the family has few equals. I await your Majesty's approval."

Ans. One day the minister informed the King that a marriage proposal for his daughter had come from the House of Bhabadatta and that in blood, wealth and fame the family had few equals. He further told the King that he awaited his Majesty's approval.

(11) The King asked : "What does your daughter say?"

The minister replied : "Does a woman ever speak out the true desire of her heart?"

Ans. The King asked the minister what his daughter said. The minister reminded him that a woman never spoke out the true desire of her heart.

(C) Punctuation

Q. Punctuate the following :

(1) the boy said see the great forest dandaka we shall build a cottage here

Ans. The boy said, "See the great forest Dandaka? We shall build a cottage here."

(2) the king said alls in order but where is the demon with whom rama would fight

Ans. The King said : "All's in order but where is the demon with whom Rama would fight?"

(3) the king said o well i shall be the demon

Ans. The King said : "O well, I shall be the demon."

(4) the king said i wish kausika and ruchira to marry each other

Ans. The King said : "I wish Kausika and Ruchira to marry each other."

(5) kausika replied the victory is mine but let someone else have the reward

Ans. Kausika replied : "The victory is mine, but let someone else have the reward."

(6) the king asked do you remember that game ruchira the game of ramas exile

Ans. The King asked : "Do you remember that game, Ruchira, the game of Rama's exile?"

(7) but darling this time i shan't play the part of the demon he laughed

Ans. "But, darling, this time I shan't play the part of the demon," he laughed.

(8) the king said this time the demons part will be played by your teacher

Ans. The King said : "This time the demon's part will be played by your teacher."

(9) kausika said pardon me sire i do not want this marriage to take place

Ans. Kausika said : "Pardon me, Sire, I do not want this marriage to take place."

(D) Transformation

Q. Transform the following as directed :

(1) Near the garden wall he saw a boy and a girl playing in the shade of a tree. *(Make it complex.)*

(2) All's in order but where is the demon? *(Make it complex.)*

(3) I am ever ready to admit defeat. *(Turn it into negative.)*

(4) That day the game of killing the demon went on so smoothly that the boy would not let the King go. *(Make it simple.)*

(5) Do you know whose children these are? *(Make it simple.)*

(6) The minister dared not reply, but bent his head in disapproval.
(Make it complex.)

(7) My daughter objects to this marriage. *(Turn it into negative.)*

(8) I wish Kausika and Ruchira to marry each other.
(Make it complex.)

(9) Ruchira is the best among my pupils.
(Make it positive and then comparative.)

(10) Does she think Kausika is unfit to be her husband? *(Make it simple.)*

(11) Unless Kausika wins, the marriage shall not take place.
(Rewrite using 'if'.)

(12) The victory is mine. *(Rewrite using 'victorious'.)*

(13) If you do not take heed while there is still time, you will again be put to shame. *(Rewrite using 'unless'.)*

(14) Ruchira pulled down her veil slightly over her face and kept silent.
(Make it simple.)

(15) Ruchira came nearer and bowed at the King's feet.
(Make it simple.)

Ans. (1) Near the garden wall he saw that a boy and a girl were playing in the shade of a tree.

(2) Although all is in order, where is the demon?

(3) I never hesitate to admit defeat.

(4) That day the game of killing the demon went on too smoothly for the boy to let the King go.

(5) Do you know the parents of these children?

(6) Though the minister dared not reply, he bent his head in disapproval.

(7) My daughter is not in favour of this marriage.

(8) I wish that Kausika and Ruchira should marry each other.

(9) **Positive :** None else among my pupils is as good as Ruchira. **Comparative :** Ruchira is better than any other among my pupils.

(10) Does she think Kausika unfit to be her husband?

(11) If Kausika does not win, the marriage shall not take place.

(12) I am victorious.

(13) Unless you take heed while there is still time, you will again be put to shame

(14) Pulling down her veil slightly over her face Ruchira kept silent.

(15) Coming nearer Ruchira bowed at the King's feet.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *in order;* (2) *in disapproval;* (3) *of high lineage;* (4) *ahead of;* (5) *to confine oneself to;* (6) *to take to task;* (7) *to get rid of;* (8) *to object to;* (9) *to the brink of;* (10) *to take heed;* (11) *to be choked with;* (12) *to loose one's head;* (13) *to be put to shame,* (14) *to send for;* (15) *to play the part of;* (16) *to be in a dilemma;* (17) *in times of yore*

Ans. (1) When I went to attend the function, I found that **everything was in order** there.

(2) Mother suggested to her son that he should become **a doctor, but he** made a wry face **in disapproval.**

(3) They wanted a young man **of high lineage** for their daughter.

(4) He tried to go **ahead of** his rival, but he failed.

(5) I wish the speaker would **confine himself to** the subject.

(6) Father **took me to task** for coming home late.

(7) How **to get rid of** cockroaches is **a** major problem before us nowadays.

(8) Why should you **object to this** straight-forward proposal?

(9) The driver took the car **almost to the brink of** the precipice, but fortunately there was no accident.

(10) If you don't **take heed** now, you are bound to suffer.

(11) His voice **was choked with** profound grief.

(12) When so many questions were asked at the interview, the candidate **lost his head.**

(13) The fair lady **was put to shame** because of the rude behaviour of those people.

(14) The doctor **was sent for** when the patient became serious.

(15) The director wanted to know who **would play the part of** the villian.

(16) The poor boy **was in a dilemma** because his father couldn't pay for his fees and the principal wouldn't grant him freeship.

(17) **In times of yore,** the only means of quick travel was a horse.

9. UMBRELLA MORALS

–A. G. Gardiner

SUMMARY

There was a sharp shower as the author walked along the Strand. Still, he didn't put up his umbrella. He knew it was not easy to put it up. Its frame didn't work and it was not an umbrella worth the name. It was a mere apology for an umbrella. In fact, it was not his umbrella at all. His was a silk umbrella. The man who took it away had left a cotton one for him which was an abomination.

The author says that the man who took away his umbrella is one of those people who have an umbrella conscience. Such a man will not pick anybody's pocket or forge a cheque or steal from a shop counter. But he will exchange umbrellas. He takes your umbrella at random and then, after going a safe distance, expresses surprise for doing so. He says to himself that it is no use going back, because the owner must have already departed. But he assures himself that he has done nothing wrong. He has left him his umbrella in exchange, after all. The author says that this is the way such a man avoids being caught by himself.

In the matter of books few people have any morals at all The library of a famous divine and literary critic was being sold, after his death. It was a splendid library, but it contained multitudes of books with marks of libraries all over the country. The author points out that it is really very hard even for a famous divine to part with a book he has come to love.

There is only one sound rule about books. Never lend a book even to your dearest friend. Here the author gives an example of a gentleman who only borrows books, but never returns them. Neither does he ever lend them. In this way he has built up a library containing four thousand volumes!

There are people who even exchange hats. This is unpardonable, the author says. Swopping hats simply cannot be defended. It is outright dishonesty. No one can put a strange hat on without being aware of the fact. Perhaps, the gentleman who took the author's umbrella did really make a mistake. Perhaps he would return it if he knew the author. This has been done by the author himself. He refers to his most memorable exchange of umbrellas. It happened at a rich man's house. It being summer-time and the weather being dry, the author had no occasion to carry an umbrella for some days afterwards. Then, one day a magnificent umbrella was found in his house. There was the name of the owner on it. So the author took it to the owner. Thus, the author could prove to himself that he was honest!

The author concludes that it was the name on the umbrella that had saved the situation in this case. A man with an umbrella conscience can be outwitted in this way. When such a man observes the name and address of the owner, he is compelled to return it. This is so because he considers himself very honest. The author says that he will hereafter engrave his name on his umbrella. But not on that travesty of an umbrella standing in the corner. It is anybody's for the taking.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) I would no more be seen under such a travesty of an umbrella than Falstaff would be seen marching through Coventry with his regiment of ragamuffins.

(Page 37)

Ans. This sentence is taken from A. G. Gardiner's essay '*Umbrella Morals*'. The author shows how some people swop umbrellas and still try to ignore the prick of conscience by giving their morals the benefit of doubt.

There was a sharp shower as the author walked along the Strand. But he did not open his umbrella. It couldn't be opened as its frame was not working, and even if it had worked, he would not have put it up. It was a very bad, ugly umbrella. The author was not prepared to be seen walking under that ridiculous apology for an umbrella, just as Falstaff, Shakespeare's comic character would not like to be seen marching through Coventry with his regiment of ugly looking, ill-clad soldiers.

(2) I dare say the rascal chuckled as he eyed the abomination. (Page 37)

Ans. This sentence is taken from the essay *'Umbrella Morals'* written by A. G. Gardiner. The author throws light on the funny side of human behaviour in petty matters like exchanging umbrellas.

Somebody has taken away the author's silk umbrella leaving for him his own baggy, dirty one. The author walks along the Strand. He has not opened the dirty, ugly umbrella although it is raining and he is getting wet. The owner of that detestable umbrella, the author feels, must be smiling mischievously, watching the author's ridiculous, miserable condition.

(3) In fact he is a thoroughly honest man who allows his honesty the benefit of doubt. (Page 38)

Ans. This sentence is taken from A. G. Gardiner's essay *'Umbrella Morals'*. The author shows how some people swop umbrellas and still try to ignore the prick of conscience.

A fellow has taken away the author's silk umbrella leaving him his own cotton one. The fellow has gained in this exchange as his umbrella is nothing but an abomination. One cannot put such a man in the class of robbers, pickpockets and the like. No, he is one of those who have an umbrella conscience. He can explain away the exchange of umbrellas. He is an honest man. He can convince himself, and perhaps others also, that it was just a silly mistake on his part to have taken away a better umbrella and still consider himself honest.

(4) It is thus that we play hide-and-seek with our own conscience. OR

It is not enough not to be found out by others; we refuse to be found out by ourselves.

Ans. This sentence is taken from A. G. Gardiner's essay *'Umbrella Morals'*. The author shows how some people swop umbrellas and still try to avoid the prick of conscience.

Somebody has taken away the author's umbrella as if by mistake. That man may not be dishonest, but only gave himself the benefit of doubt. The author comments on this.

It is our duty, if we are honest, to check the umbrella before we pick it up from the stand. But some people do not do so. They pretend they have taken a better umbrella in a hurry. They like to think that they have not done it deliberately. But this, nevertheless, is a theft. It may not be treated as such. It cannot, however, absolve the man of the wrong doing in spite of this rationalisation. He just plays tricks with his conscience in a vain bid to feel guiltless.

(5) It was a well-known preacher who was found dead in a first class railway carriage with a third class ticket in his pocket. (Page 38) ***(March '87)***

Ans. This sentence is taken from the lesson *'Umbrella Morals'* written by A. G. Gardiner. The author shows how some people swop umbrellas and still try to ignore the prick of conscience.

The writer, here, is commenting on the behaviour of some people who play

hide-and-seek with their own conscience in an attempt to justify their dishonest actions. He gives the example of a famous preacher who was found dead in a first class railway compartment with a third class ticket in his pocket. Only death exposed the dishonest behaviour of this highly religious man; otherwise he would have easily passed for a thorough gentleman. The writer condemns this sort of despicable behaviour.

(6) Multitudes of the books had the marks of libraries all over the country.

OR

Yet he was a holy man and preached admirable sermons, as I can bear witness. (Page 38)

Ans. This sentence is taken from A. G. Gardiner's essay *'Umbrella Morals'* The author shows how some people swop umbrellas and still try to ignore the prick of conscience.

The writer is commenting on honest people's dishonest behaviour about books. Books are borrowed, but never returned. He gives an example. A great theologian had a wonderful library full of books about seventeenth century writers. After his death, it came to light that most of those books were borrowed from libraries all over the country as was evident from the marks on them. This pious man who preached moral sermons to others was thus blatantly guilty of dishonest behaviour. It was his duty to return the books; instead, he had built his own library with those borrowed books.

(7) No, never lend books. You can't trust your dearest friend there. OR **Where is that Gil-Blas gone? Eh? And that Silvio Pellico? (Page 39)**

Ans. This extract is taken from A. G. Gardiner's essay *'Umbrella Morals'*. The author shows how some people swop umbrellas and still try to avoid the prick of conscience.

The author says that there is only one sound rule about books. He cites an example. A gentleman who was requested by a friend to lend a certain volume replied that he couldn't lend him that book. He had got it but he had made it a rule never to lend books. He then showed the friend his library containing four thousand books; everyone of them was borrowed by him.

The writer roundly condemns this behaviour. Borrowed books ought to be duly returned. But few follow this rule. Someone had taken away his Gil-Blas, the story of adventure by La Sage, and also plays by Silvio Pellico, the famous Italian dramatist. The writer has lost all hopes of getting them back.

(8) That goes outside that dim border land of conscience where honesty and dishonesty dissemble. (Page 39)

Ans. This sentence is taken from A. G. Gardiner's essay *'Umbrella Morals'*. The author shows how some people swop umbrellas and still try to ignore the prick of conscience.

Here, the writer is dealing with deliberate exchange of hats. Exchange of umbrellas can be shown to be an honest mistake. Borrowing books and not returning them may be explained away as instances of forgetfulness. But

exchange of hats is simply unpardonable. It is not possible for any one to put a strange hat on without feeling the difference. Exchange of hats can only be deliberate. It is outright dishonesty and is unpardonable.

(9) It can't have been a Labour man, for no labour man could put a silk hat on in a moment of abstraction. The thing would scroch his brow. (Page 39)

Ans. This extract is taken from A. G. Gardiner's essay *'Umbrella Morals'*. The author exposes the dishonesty of some people who swop umbrellas and still try to ignore the prick of conscience.

Somebody took away the writer's silk hat from the smoking-room of the House of Commons. There was no other hat in its place. Who could put the writer's hat on and carry his own in his hand? The writer says that it might be a Tory, a Member of the Conservative Party. It could not be a Member of the Labour Party. If he were it even in a moment of forgetfulness, he would feel ill at ease. A Labour man would hate wearing a silk hat which is a symbol of aristocracy.

(10) One would as soon dare to play with the fancy of the Archbishop of Canterbury in a bowler ..... (Page 39)

Ans. This sentence is taken from the essay *'Umbrella Morals'* written by A. G. Gardiner. It shows how some people swop umbrellas and still try to ignore the prick of conscience.

Here, the writer wonders who must be the gentleman who put his (the writer's) hat on and carried his own in his hand. It could not be a Labour MP He would be restless if he put a silk hat on. One cannot imagine Will Crooks, the Labour leader, with a silk hat on. It is as absurd as to imagine the Archbishop of Canterbury putting a bowler on.

(11) It was one of a long series of exchanges in which I had sometimes gained and sometimes lost. (Page 39)

Ans. This sentence is taken from A. G. Gardiner's essay *'Umbrella Morals'*. The author shows how some people swop umbrellas and still try to feel easy in their minds about it.

A fellow took away the author's silk umbrella leaving for him his cotton one. The author feels that the fellow deliberately swopped the umbrellas. But now he grants that fellow the benefit of doubt. If he knew the owner, he would return it with his compliments. Here the author admits that the silk umbrella itself was not his own! It had come to him as a result of a long chain of exchange of umbrellas. In the last exchange he had gained by getting the silk one, but he had also sometimes lost. The umbrella that he is reluctant to put up, is, in fact, a loss.

(12) Before its golden splendours we were at once humbled and terrified—humbled by its magnificence, terrified by its presence.

I felt as though I had been caught in the act of stealing the British Empire.
(Page 39)

Ans. This sentence is taken from A. G. Gardiner's essay '*Umbrella Morals*'. The author shows how some people swop umbrellas and still try to ignore the prick of conscience.

The writer is narrating his most memorable exchange of umbrellas. It was a superb umbrella that he had brought home. It lay unused in the umbrella-stand for some days as the weather had been dry. When one day it was found there with the name of a certain statesman engraved upon it, there was quite a sensation. They had never possessed such a super-umbrella before. They felt humiliated by its grandeur and greatly frightened by its presence in the house. The writer felt as though he had been caught red-handed in the act of stealing the British Empire.

(13) That is the way to circumvent the man with an umbrella conscience.
(Page 40)

Ans. This sentence is taken from A. G. Gardiner's essay '*Umbrella Morals*'. The author shows how some people swop umbrellas and still try to feel easy about it.

Once the author found in his house an umbrella with a gold band and a gold tassel, and a name of a certain statesman engraved upon it. It was this last factor that had 'saved' the situation compelling the author to return the umbrella to its owner without any loss of time and grace. Here the author says that engraving one's name upon the umbrella is the surest way of out-witting the man with an umbrella conscience.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Why was the author, A. G. Gardiner, not prepared to put up his umbrella although there was a sharp shower?

Ans. Although there was a sharp shower, the author did not open his umbrella for two reasons. For one thing, the frame of the umbrella was not in working condition. And secondly, he would not have put it up even if it had worked, because the umbrella that he was carrying in his hand was a very ugly one. And indeed, it was not his umbrella at all. Some person had swopped umbrellas with him. He had taken away the author's silk umbrella leaving behind for him his own detestable thing. The author rightly felt that he must not be seen walking under that abomination. So he preferred getting wet in the rain to putting up that ugly, baggy apology for an umbrella.

(2) Describe the person who, according to A. G. Gardiner, is afflicted with umbrella morals. OR

Describe a person having an umbrella conscience. OR

What are umbrella morals, according to Gardiner?

Ans. A person having an umbrella conscience is quite different from robbers, thieves or pickpockets. He is a gentleman. But he will not hesitate to

exchange his bad umbrella for a good umbrella. He takes it, goes some distance and then, with false surprise, realizes that he has taken someone else's umbrella. It is a mistake, he tells himself, not a deliberate theft. And he has left his own for the person, so no harm done. He thus blunts the prick of conscience. The man with an umbrella conscience not only avoids getting caught by others, he avoids getting caught by himself also. Such umbrella morals only serve to hide his dishonesty.

(3) Why does the author, A. G. Gardiner, say that no one has any morals where books are concerned? OR

What, according to A. G. Gardiner, is the only sound rule about books?

Ans. A. G. Gardiner says that people have no morals where books are concerned. They freely borrow books, but do not care to return them. The writer gives the example of a famous theologian and literacy critic. He had a fine library of rare books. After his death, the library was sold. Then it was found that most of the books had marks of libraries all over the country. He had borrowed them all! The writer gives another typical example. A man was requested to lend a certain book. The man refused to oblige. He said he had the book, but he had made it a rule never to lend books. He then showed his library to that friend; there were four thousand books there. And he boasted that every one of them was borrowed. The author himself has lost many rare books. People have borrowed them and not returned. So 'never lend books' is the only sound rule, for no one has any morals when it comes to the question of returning borrowed books.

(4) In his essay 'Umbrella Morals', what does the author, A. G. Gardiner, say about the exchange of hats? OR

Why does the author A. G. Gardiner say that exchange of hats is unpardonable?

Ans. The author says that the people who swop umbrellas may get the benefit of doubt. They can pretend that they have unknowingly made a mistake. But there is no room for such self-deception when people swop hats. No one can put a strange hat on without becoming aware of the fact. He narrates an incident in which he himself was involved. He once hung his silk hat up in the smoking-room of the House of Commons. When he went there for it, it was gone. And there was no silk hat left in its place. It was a clear instance of dishonesty, because the man who had taken away his hat must have carried his own in his hands. The author, therefore, says that the swopping of hats is outright dishonesty.

(5) Describe the incident in which the author, A. G. Gardiner, felt as though caught in the act of stealing the British Empire.

Ans. The author tells us that his most memorable exchange of umbrellas was at a rich man's house. He was invited there to dine with some politicians. After that occasion, there was no need for the author to carry an umbrella for some days. Then one day a super-umbrella with a gold band and a gold tassel was found in their umbrella-stand. The name of a certain statesman was

engraved on it. Everyone in the house was dismayed at its presence there. They were all terrified to have in their house an umbrella the like of which had never been there before. The author felt terribly guilty. He felt as though he had been caught red-handed stealing the British Empire. He at once returned the umbrella to the owner with proper apologies.

(6) What, according to A. G. Gardiner, is the only way to circumvent the man with an umbrella conscience?

Ans. The man having an umbrella conscience is convinced that he is still an honest man after taking another man's umbrella. His exchange of umbrellas is unwittingly done by mistake. If in this exchange he always gets a better one than his own, it is just an accident. The only way to circumvent such an 'honest' man is to engrave the owner's name and address on the umbrella. The man with an umbrella conscience sees the name of the owner on the umbrella he has taken. He sees in it an opportunity to prove his honesty. He at once returns it to its owner with proper apologies. This is the only way to outwit the man with an easy umbrella conscience says A. G. Gardiner.

(7) Discuss the humour in A. G. Gardiner's essay 'Umbrella Morals'.

Ans. Humour of language, humour of situation and humour of character are all beautifully combined in the present essay. The title itself is humorously suggestive of immorality. The words and phrases are chosen to convey the author's delicate and subtle sense of homour. Look at the phrase 'umbrella conscience'. We cannot help admiring the description of the author's feelings when he found the aristocrat's super-umbrella in his possession. He felt that he had been caught red-handed "in the act of stealing the British Empire." He humorously asks us to imagine the Archbishop of Canterbury wearing a bowler! Essentially the essay is a bold attack on the despicable pretentions of honesty on the part of umbrella stealers. The author ridicules the prevalent dishonesty among people who indulge in stealing other people's hats, books, umbrellas and conveniently claiming the benefit of doubt.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) I imagine him ..... *(flaunt)* along the Strand under my umbrella, and ..... *(throw)* a scornful glance at the fellow who ..... *(carry)* his abomination and ..... *(get)* wet into the bargain.

(2) Then 'Dear me! I ..... *(take)* the wrong umbrella,' he says, with an air of surprise, for he ..... *(like)* really ..... *(feel)* that he ..... *(make)* a mistake.

(3) It ..... *(be)* a well-known preacher who ..... *(find)* dead in a first class railway carriage with a third class ticket in his pocket.

(4) And, if you ..... *(press)* me on the point, I shall have ..... *(own)* that it is hard ..... *(part)* with a book you ..... *(come)* to love.

(5) Indeed, the only sound rule about books ..... *(be)* that ..... *(adopt)* by the man who ..... *(ask)* by a friend ..... *(lend)* him a certain volume.

(6) When I ..... *(want)* it, it ..... *(go).*

(7) It ..... *(be)* summer-time and the weather ..... *(be)* dry I ..... *(have)* not occasion for some days afterwards ..... *(carry)* an umbrella.

(8) I ..... *(feel)* as though I ..... *(catch)* in the act of stealing the British Empire.

Ans. (1) I imagine him **flaunting** along the Strand under my umbrella, and **throwing** a scornful glance at the fellow who **was carrying** his abomination and **getting** wet into the bargain.

(2) Then, 'Dear me! I **have taken** the wrong umbrella,' he says, with an air of surprise, for he **likes** really to **feel** that he **has made** a mistake.

(3) It **was** a well-known preacher who **was found** dead in a first class railway carriage with a third class ticket in his pocket.

(4) And, if you **press** me on the point, I shall have **to own** that it is hard **to part** with a book you **have come** to love.

(5) Indeed, the only sound rule about books **is** that **adopted** by the man who **was asked** by a friend **to lend** him a certain volume.

(6) When I **wanted** it, it **was gone.**

(7) It **was** summer-time and the weather **being** dry I **had** not occasion for some days afterwards **to carry** an umbrella.

(8) I **felt** as though I **had been caught** in the act of stealing the British Empire.

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) 'Ah' he said gaily to himself, 'I did you in that time, old boy, I know that thing. It won't open for nuts. And it folds up like a sack.'

Ans. He said gaily to himself that he had done me in that time. He further mused that he knew that thing and that it would not open at all, and that it folded up like a sack.

(2) Then 'Dear me! I have taken the wrong umbrella,' he says, 'Ah, well, it's no use going back now. He'd be gone. And I've left him mine!'

Ans. Feigning surprise, he says that he has taken the wrong umbrella. Then he expresses resignation saying that it is no use going back now, as he would be gone. And he consoles himself saying that he has left him his.

(3) 'I'm sorry,' he said. 'but I can't.' 'Haven't you got it?' asked the other 'Yes, I've got it,' he said, 'but I make it a rule never to lend books.'

Ans. Expressing regret he said that he could not lend the book. The other asked him if he had not got it. To this he replied that he had got it, but he had made it a rule never to lend books.

(C) Punctuation

Q. Punctuate the following :

(1) ah he said gaily to himself i did you in that time old boy

Ans. 'Ah' he said gaily to himself, 'I did you in that time, old boy.

(2) he says ah well its no use going back now hed be gone

Ans. He says, 'Ah, well it's no use going back now. He'd be gone.'

(3) im sorry he said but i cant

Ans. 'I'm sorry,' he said, 'but I can't.'

(D) Transformation

Q. Transform the following as directed :

(1) The truth is, I couldn't put up my umbrella. *(Make it simple.)*

(2) The fact is, the umbrella is not my umbrella at all. *(Make it simple.)*

(3) I have got the cotton one he left in exchange. *(Make it simple.)*

(4) I imagine him flaunting along the Strand under my umbrella. *(Make it complex.)*

(5) The rascal chuckled as he eyed the said abomination. *(Make it simple.)*

(6) He is a thoroughly honest man. *(Make it an exclamatory sentence.)*

(7) He had borrowed them and never found a convenient opportunity of returning them. *(Make it simple.)*

(8) They clung to him like precedents to law. *(Make it complex.)*

(9) Fancy Will Crooks in a silk hat! *(Make it assertive.)*

(10) The weather being dry I had not occasion for some days afterwards to carry an umbrella. *(Make it complex.)*

(11) I felt as though I had been caught in the act of stealing the British Empire. *(Make it simple.)*

(12) I was too bewildered by all the noble flunkeys to refuse anything. *(Remove 'too'.)* ***(March '87)***

(13) It was the name on the umbrella that saved the situation in this case. *(Make it simple.)*

(14) It's no use going back now. *(Make it affirmative.)*

(15) It is hard to part with a book you have come to love. *(Make it negative.)*

(16) He can't get a worse one than his own. *(Use the positive degree.)*

(17) He doesn't look at it very closely until he is well on his way. *(Make it affirmative.)*

Ans. (1) Truly speaking, I couldn't put up my umbrella.

(2) In fact, the umbrella is not my umbrella at all.

(3) I have got the cotton one left by him in exchange.

(4) I imagine that he is flaunting along the Strand under my umbrella.

(5) The rascal chuckled eyeing the said abomination.

(6) What an honest man he is!

(7) Having borrowed them, he had never found a convenient opportunity of returning them.

(8) They clung to him as precedents cling to law.

(9) You cannot fancy Will Crooks in a silk hat.

(10) As the weather was dry, I had not occasion for some days afterwards to carry an umbrella.

(11) I felt caught in the act of stealing the British Empire.

(12) I was so bewildered by all the noble flunkeys that I could not refuse anything that was offered me.

(13) The name on the umbrella alone saved the situation in this case.

(14) It's useless going back now.

(15) It is not easy to part with a book you have come to love.

(16) He can't get one so bad as his own.

(17) He looks at it very closely only after he is well on his way.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *into the bargain;* (2) *to take a rise out of;* (3) *with an air of;* (4) *to play hide and seek;* (5) *to be afflicted with;* (6) *to be concerned with;* (7) *multitudes of;* (8) *to bear witness;* (9) *to part with;* (10) *to be aware of;* (11) *to relieve one of.*

Ans. (1) I reached the examination hall late and in that hurry, forgot my identity-card **into the bargain.**

(2) Nowadays it is not very easy for anyone **to take a rise out of** the Indian Railways.

(3) He uttered those words **with an air of** disdain.

(4) It is not very easy **to play hide and seek** with *our* own conscience.

(5) The old man **is afflicted with** rheumatism.

(6) He wrongly thought that I **was concerned with** that matter.

(7) **Multitudes of** fishes were caught last night.

(8) How can I **bear witness** to the character of somebody whom I really don't know intimately?

(9) It is difficult for us **to part with** a thing which is cherished by us highly.

(10) Are you **aware of** the recent developments?

(11) His comforting words greatly **relieved me of** my agony. **OR** While the gentleman was travelling by the local train he **was relieved of** his purse.

10. OPERATION INDIAN OCEAN

-Mihir Sen

SUMMARY

The author Mihir Sen has always been fascinated by the Indian Ocean. The idea of swimming the Palk Straits between India and Sri Lanka occurred to him only after he had swum the English Channel. The Palk Straits has been an inseparable and important part of our history and tradition. It has also all the elements of challenge, and so it tempted the author. He underwent a strict and hard course of training spread over a period of about six years.

He tried to collect all the available information about this sea. But very little was known about the Palk Straits. Every piece of information about the tides and currents and about weather conditions is readily available in the case of the English Channel. The author found that it was not so in the case of the Palk Straits.

The Palk Straits can only be attempted during a short period of about thirty days from early March because there are two monsoons here. The presence of dreadful marine hazards makes the Palk Straits a terrible challenge to swimmers. There are tiger-sharks and fierce hammer-headed sharks which are man-eaters. There are the barracuda. The reptiles of the Indian Ocean are very dangerous too. They are of all sizes, from three-foot ones to giants thirty feet long. There is nothing one can do about these poisonous snakes except trust in God.

Besides these difficulties, there were numerous travel regulations and they had to be waived as the author's team grew to about 150 persons and over a dozen craft. The Indian Navy sportingly cooperated with the author. Admiral Chatterjee instructed the I.N.S. Sukanya and the I.N.S. Sharda to lend their support in navigating the author's swim and to protect his life.

The swim was to start from Talaimannar at 5 a.m. on April 3, 1966. But it had to be postponed by 48 hours because the author caught a chill because of one equatorial storm. Then, in spite of his unsatisfactory physical condition, he had to take the plunge for two reasons. The experts, the experienced ferry-boat captains, the Pamban pilots and port authorities all told him that the moon at that time of the year would not make any difference and that the tides would not get much stronger. The other point was that the south-west monsoon was about to break, and if it did, no swim would be possible for the next eleven months. The swim was expected to last for about 12 to 15 hours.

The swim started in total darkness and against a strong current. However, the sun rose soon. By nine o'clock the terrible heat of the equatorial sun made itself felt. From ten o'clock onwards, the author was tortured by constant thirst. All the liquid food that he took could bring little relief.

The author maintained a speed of a little over one and a half knots per hour. At 4·30 p.m. the author was told that he was five miles from Dhanushkodi. So he hoped to be close by Dhanushkodi if he swam hard for the next three hours.

But when evening came there was a shock in store for him. At 7·30 p.m. Lt. Martis told him that they were within two miles of the Indian shore. But Lt. Martis went to the I.N.S. Sharda for confirmation and there Lt. Sharma told him that they were almost six miles off. When the author came to know this, he was furious. They had gone towards Rameshwaram which was 20 miles to the north, instead of towards Dhanushkodi. It was the most heartbreaking moment for Mihir Sen.

Soon the sea was transformed into a raging, foaming hell. The author had already swum fifteen hours under the blazing sun. Once Lt. Martis saved the author's life by shooting a largish snake almost at the last minute. The author swam on by dint of sheer will power.

Then the sea became very rough. The four escort boats found it difficult to keep close to the swimmer or even on their course. Lt. Martis gallantly guided him in this difficult hour.

By 3 a.m. Mihir Sen was able to see the lights of Dhanushkodi Pier. Finally, at about 7·24 a.m. after a swim of over 40 miles he landed amidst scenes of great excitement and exultation. Nadaswaram was being played to welcome him home. His wife Bela and his little brother Kalyan waited for him there. A radio message was sent out to the Naval Headquarters and the world : The swim successfully coucluded at 07·24 hours!

The president of India sent him a crash radio message congratulating him on his exciting achievement.

Mihir Sen undertook this dangerous swim to prove to the world that Indians are no longer afraid. 'Believe and Persevere' is his message to the youth of India. He calls upon them to become adventurous individually and active and enterprising nationally. Only then they will break the bonds of lethargy, indifference and tradition to forge ahead in every field.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) ..... the seas between India and Ceylon had all the elements of challenge, anger and difficulty that tempt me. (Page 42)

Ans. This sentence is taken from *'Operation Indian Ocean'* by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

Mihir Sen had a special fascination for the Indian Ocean and had swum at Bombay, Puri and Gopalpur. But the idea of swimming the Palk Straits struck him only after he had swum the English Channel. The Palk Straits often figures in our epics and the *Puranas*. It has thus become an inseparable part of our history and tradition. No one had attempted to swim across this sea. Moreover,

it is full of dreadful risks and all sorts of difficulties. The Palk Straits was, therefore, a challenge that tempted the author.

(2) They are powerful and mean and attack anything that moves! (Page 43)

Ans. This sentence is taken from *'Operation Indian Ocean'* written by Mihir Sen. He gives an exciting account of his adventure of swimming the Palk Straits, the sea between India and Sri Lanka.

The writer explains the difficulties and great risks a swimmer has to face in these waters. There are terrible creatures like tiger-sharks. There are also panthers of the sea, called the barracuda. These panthers are very strong and vicious. They do not hesitate to attack anything they find moving in the sea.

(3) There is nothing one can do about the snakes except trust in God! (Page 43)

Ans. This sentence is taken from *'Operation Indian Ocean'* by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

Besides deadly fishes and sea panthers, there are snakes also in this sea. All these sea snakes are deadly poisonous. Sea snakes do not bite a man if he does not touch or hurt them. But the difficulty is that a swimmer cannot see them at night and they are likely to be touched by his strokes. This fact makes it dreadfully risky. And that is why, the author says, that it is almost impossible for a swimmer to do anything about these snakes. He can only leave the matter to chance, and depend on God to keep him safe. Only God's mercy can ensure a swimmer's survival or safety in this sea.

(4) But for the sporting cooperation of the Navy, all my efforts would have come to naught. (Page 43)

Ans. This sentence is taken from *'Operation Indian Ocean'* by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

The writer describes the dreadful risks and many practical difficulties he had to face in his adventure. Snakes, sharks and barracudas infest these waters. In these circumstances, the Indian Navy authorities gave their willing cooperation and assistance to the author. Admiral Chatterjee directed the I.N.S. Sukanya and the I.N.S. Sharda to give help in navigating his swim and to protect his life during that swim. The author gratefully acknowledges this helpful cooperation by the Navy. In the absence of such a cooperation, the author's efforts would have ended in disaster.

(5) Knowing this I had to take the plunge, for two reasons. (Page 44)

Ans. This sentence is taken from *'Operation Indian Ocean'* written by Mihir Sen. It is an exciting account of his daring adventure of swimming across the Palk Straits between India and Sri Lanka.

After the postponement of the operation by 48 hours, Mihir Sen took the final decision to start swimming at 5·40 a.m. on April 5, 1966. It was a full moon

night, and he knew that the sea would be somewhat stormy. Still he took the decision for two reasons.

The experts, captains of boats and port authorities all assured him that the moon would not make much difference at that time of the year and the tides would get only a little stronger. Secondly, the south-west monsoon was about to set in any day now and once it started, the swim would have to be given up for the next eleven months.

(6) It was the most heartbreaking moment during the entire swim. (Page 45)

Ans. This sentence is taken from *'Operation Indian Ocean'* by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

By about 7·30 p.m. Mihir Sen had already swum for more than twelve hours. Naturally, he was in high spirits when Lt. Martis told him that they should be within two miles of Dhanushkodi.

But Lt. Martis went to the I.N.S. Sharda where he learnt that they were almost six miles off. When Mihir Sen heard this, he was very angry. Obviously someone had made a serious mistake. Instead of going towards Dhanushkodi, they had gone in the direction of Rameshwaram which was twenty miles to the North. This was the worst, the most disheartening moment during the whole operation for Mihir Sen.

(7) Gun fire from the escort boats was frequent and interrupted the grim fury of the night. (Page 45)

Ans. This sentence is taken from *'Operation Indian Ocean'* by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

After 8 p.m. the fierce flood started. The sea became a raging, foaming hell. Lt. Martis was guiding Mihir Sen's swim, sometimes from the escort boat and sometimes by swimming ahead of him. There were many occasions during the night when Mihir Sen encountered slippery reptiles of different sizes. He could often hear gun fire from the escort boats obviously attempting to shoot down or drive away those deadly reptiles. This gun fire broke the monotony of the stormy night.

(8) The goal was at last in sight but not the end of the ordeal. OR

But the tantalising sight before me wiped off all tiredness and I began pressing on with new vigour. (Page 46)

Ans. This sentence is taken from *'Operation Indian Ocean'* written by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

By 3 a.m. Mihir Sen saw the lights of Dhanushkodi Pier. At 5 a.m. just as the moon was setting, he had a glimpse of the silvery strip of land on the sacred shores of Dhanushkodi. Now he could see the cherished object of his ambition, the Indian shore. The realization of his fond dream was not far away. But the severe test of his endurance was not yet over. He knew that he still had to swim

hard for two and a half hours. All the same, the sight of the Indian shore cheered him and raised great hopes in his mind. It completely removed his exhaustion, and fortified his courage to continue his swim with added strength.

(9) It was a home coming no man can forget ... OR
Words will never adequately describe my feelings at this frenzied moment.
(Page 46)

Ans. This sentence is taken from *'Operation Indian Ocean'* by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

Here, Mihir Sen is describing the successful conclusion of his great adventure and his feelings at that golden moment. He faced terrible sharks and poisonous snakes. He swam 40 miles that took him almost 26 hours. He braved the stormy sea. At last, he touched the Indian shores. It was a home-coming, joyous and unforgettable. It was a moment of true excitement. His feelings of joy and fulfilment at that moment simply cannot be described in words, he says.

(10) This was the crowning hour of an exciting venture, which was as risky as it was difficult, a moment that will perhaps never come again in a life-time.
(Page 46)

Ans. This sentence is taken from *'Operation Indian Ocean'* written by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

Operation Indian Ocean came to a splendid close. Mihir Sen was congratulated by all the people. He stood on the shores of India feeling thrilled by the triumph of his great adventure. Then, as soon as he stepped on the I.N.S. Sukanya, a crash radio message was handed over to him. It was a message of congratulations from the President of India. He had undertaken a dangerous swim that demanded tremendous courage and hard, strenuous effort from him. And he had succeeded at last. The President's message, he felt, was the crowning glory of his success. Such a grand, memorable moment may never come again in his entire life-time.

(11) To the youth of India this triumph would dramatically demonstrate that nothing is impossible for them. (Page 46)

Ans. This is the concluding sentence of the narrative *'Operation Indian Ocean'* by Mihir Sen. It is an exciting account of his swimming the Palk Straits between India and Sri Lanka, a distance of 22 miles.

After facing dreadful hazards and swimming over 40 miles continuously for 25 hours and 36 minutes, Mihir Sen conquered the formidable Palk Straits. It was almost a superhuman task brought to a splendid close. He won fame and prizes for this achievement. But that was not his objective. He undertook this near-impossible mission to prove that the youth of India are no longer afraid. He believes that his success would effectively prove to the youth of India that nothing is impossible for them if they work with faith, courage and perseverance.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) When and why did the idea of swimming the Palk Straits occur to Mihir Sen?

Ans. Mihir Sen has always felt the attraction of the Indian Ocean. He had already swum at Bombay, Puri and Gopalpur. But the idea of swimming across the Palk Straits came into his mind only after he had swum the English Channel. The Palk Straits has been deeply embedded in our history and tradition. No one had ever tried to negotiate it before. It is infested with dreadful sea creatures. All these factors made the Palk Straits a formidable challenge to Mihir Sen and he decided to undertake the task in April 1966.

(2) What makes the English Channel comparatively easier to swim than the Palk Straits? OR

Describe the facilities that are available to a swimmer intending to cross the English Channel in contrast to the Palk Straits.

Ans. Mihir Sen soon realized that very little was known about the Palk Straits, especially about the tides and currents. The position is entirely different in the case of the English Channel. There is a Channel Swimming Association. There are trained pilots. Boats can be hired there. Accurate weather forecasts about that sea are very easily available. There are tide tables on which a swimmer can depend. In contrast to all this, the information available about the Palk Straits is miserably wanting in accuracy. A swimmer has first to find out where information can be obtained about this sea. And whatever information one might get there, will have to be thoroughly checked, as a lot of it is likely to be misleading. Thus, it is clear that it is far easier to swim the English Channel than the Palk Straits.

(3) What, according to Mihir Sen, makes the Palk Straits a formidable challenge to swimmers? OR

What are the major difficulties that a swimmer has to face while swimming the Palk Straits?

Ans. Almost total lack of reliable information makes a swim across the Palk Straits a perilous proposition. Travel between India and Sri Lanka is very strictly controlled. But the existence of terrible sea creatures is by far the greatest risk in this sea. There are tiger-sharks, and the hammer-headed sharks are dreadful creatures and both are man-eaters. Then there are panthers of the sea, called the barracuda. They are dreadful, vile creatures that attack anything that moves! But the reptiles of the sea are the worst enemies of swimmers in this sea. Vicious sea snakes infest it and they are all deadly poisonous. Moreover, the snakes would surely attack if anyone touched them even unknowingly.

(4) Why was the 'Operation Indian Ocean' postponed by 48 hours? Which two reasons compelled Mihir Sen to take the plunge after that postponement?

Ans. Mihir Sen's swim was due to start at 5 a.m. on April 3, 1966 from Talaimannar. But he suddenly caught a chill as a result of an equatorial storm.

He was not at all in a condition to begin his swim on the 3rd. So the Operation Indian Ocean had to be postponed by 48 hours.

After this postponement, Mihir Sen finally decided to start the swim on April 5. It was a full moon night and he knew, the sea would get somewhat rough. All the same, he took the plunge that morning for two reasons. He was assured by experts that the moon would not make much difference at that time of the year. Secondly, the south-west monsoon was likely to set in any day now; and if it really broke, no swim would be possible for the next eleven months.

(5) Which was the most heartbreaking moment for Mihir Sen during his entire Operation Indian Ocean?

Ans. Mihir Sen had kept a steady speed of a little over one and a half knots per hour. At 4·30 p.m. he was told that he was five miles off Dhanushkodi. So he thought that would be quite close by Dhanushkodi by or before 8 p.m. At 7·30 p.m., however, he was suddenly informed that they were almost six miles off. Mihir Sen was shocked and furious. He failed to understand how he could be so far away when he had swum the last three hours with little opposition from the tides. Obviously, someone had blundered and they had gone in the direction of Rameshwaram which was 20 miles to the north, instead of towards Dhanushkodi. This was the most disappointing moment during his entire operation and Mihir Sen was greatly disheartened by it.

(6) Describe the welcome that awaited Mihir Sen on the successful conclusion of his Operation Indian Ocean. What were his feelings at that moment?

Ans. After a tiring swim of over 40 miles, Mihir Sen at last touched land. Although every bone in his body was aching, he experienced wild excitement and joy as he stood on the shores of India. At that moment of triumph, his feelings were beyond description. There was laughter everywhere. There were tears of joy. Cameras clicked as photographers took his pictures. Nadaswaram was being played to welcome him home. People were dancing, jostling and even rolling on the ground to express their joy. His wife and his little brother were also there waiting for him eagerly. The President of India sent a radio message to him on his splendid success. Mihir Sen was overwhelmed with emotion at this highest recognition of his achievement. He felt it was the crowning glory of his hard and dangerous campaign. His home-coming was thus very warmly welcomed by all.

(7) What had motivated Mihir Sen to undertake the Operation Indian Ocean? OR

What is Mihir Sen's advice to the youth of India?

Ans. As a result of the successful conclusion of the Operation Indian Ocean, Mihir Sen won great fame and many trophies. But it was not for these things that he had undertaken the dangerous swim. His motive was to prove to the world that Indians were no longer timid. He was confident that his triumph would vividly and forcefully show to the youth of India that there was nothing which was out of their reach. He calls upon them to have faith in themselves and

in their goal and to persevere. He exhorts them to be courageous, persevering and adventurous and bold in their own lives and active and enterprising in the service of their nation. Only then they would be able to break the bonds of lethargy, indifference and tradition in the physical and intellectual fields.

(8) Why does Mihir Sen consider Indian Ocean to be a far greater challenge than that of negotiating the English Channel?

Ans. Mihir Sen became famous as a long-distance swimmer when he swam the English Channel. But that was comparatively easy for him, because for one thing, the English Channel was not shark-infested. Secondly, all relevant facts and data about the English Channel were easily available to him. Operation Indian Ocean was a far greater challenge, because precious little was known about the Palk Straits, such as, weather conditions, tides and currents, presence of dangerous marine creatures. There were not only hammer-headed sharks, tiger-sharks and marine panthers known as barracudas, but also poisonous snakes of various sizes which would bite if he touched them even unknowingly. These conditions constituted a greater challenge to Mihir Sen than the swimming of the English Channel.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense form of the verbs given in brackets :

(1) But the idea of swimming the Palk Straits ..... *(not occur)* to me until after I ..... *(swim)* the English Channel.

(2) By way of preparation I ..... *(continue)* a strict and rigorous course of training which ..... *(begin)* in 1960.

(3) Despite all the information I ..... *(gather)*, I soon found that very little ..... *(know)* about the Palk Straits, especially about the tides and currents.

(4) During my own swim we ..... *(sight)* some snakes in the day but during the night they ..... *(be)* far more numerous.

(5) I ..... *(know)* the sea would get literally moonstruck and somewhat mad as it usually ..... *(do)* on such nights. ..... *(know)* this I had ..... *(take)* the plunge, for two reasons.

(6) But this calculation ..... *(base)* on the facts and information I ..... *(have)*, which I must ..... *(say)*, I later ..... *(find)* wanting in accuracy.

(7) About 7·30 p.m. when I ..... *(have)* a drink, I ..... *(ask)* Lt. Martis, who ..... *(lead)* a team of crack divers, how far we ..... *(be)*.

(8) Just ..... *(check)*, Lt. Martis ..... *(go)* to the big navy ship I.N.S. Sharda and ..... *(tell)* by Lt. Sharma that we ..... *(be)* almost six miles off.

(9) As soon as the sea ..... *(turn)* very rough, the danger of further navigational errors also ..... *(grow)*.

(10) Sometime in the night the whaler (a large boat) ..... *(find)* missing and the worst ..... *(fear).*

(11) Then I ..... *(determine)* I would get there, even if it ..... *(take)* me 30 hours.

(12) No sooner I ..... *(board)* I.N.S. Sukanya than a crash radio message ..... *(hand)* over to me.

(13) I ..... *(undertake)* this perilous swim, not ..... *(gain)* fame or trophies but ..... *(prove)* once again to the world that Indians ..... *(be)* no longer afraid.

Ans. (1) But the idea of swimming the Palk Straits **did not occur** to me until after **I had swum** the English Channel.

(2) By way of preparation I **continued** a strict and rigorous course of training which **had begun** in 1960.

(3) Despite all the information **I had gathered,** I soon found that very little **was known** about the Palk Straits, especially about the tides and currents.

(4) During my own swim we **sighted** some snakes in the day but during the night they **were** far more numerous.

(5) I **knew** the sea would get literally moonstruck and somewhat mad as it usually **does** on such nights. **Knowing** this I had **to take** the plunge, for two reasons.

(6) But this calculation **was based** on the facts and information I **had,** which I must **say,** I later **found** wanting in accuracy.

(7) About 7·30 p.m. when I **was having** a drink, I **asked** Lt. Martis, who **was leading** a team of crack divers, how far we **were.**

(8) Just **to check,** Lt. Martis **went** to the big navy ship I.N.S. Sharda and **was told** by Lt. Sharma that we **were** almost six miles off.

(9) As soon as the sea **turned** very rough, the danger of further navigational errors also **grew.**

(10) Sometime in the night the whaler (a large boat) **was found** missing and the worst **was feared.**

(11) Then I **was determined** I would get there, even if it **took** me 30 hours.

(12) No sooner I **had boarded** I.N.S. Sukanya than a crash radio message **was handed** over to me.

(13) I **had undertaken** this perilous swim, not **to gain** fame or trophies but **to prove** once again to the world that Indians **are** no longer afraid.

(B) Transformation

Q. Transform the following as directed :

(1) Not being rich enough to roam them in a private yacht, I have taken the poor man's way out. *(Make it complex.)*

(2) All that one needed was money. *(Make it simple and negative.)*

(3) What makes the Palk Straits a formidable challenge to swimmers is t' presence of deadly marine hazards. *(Make it simple.)*

(4) They are powerful and attack anything that moves. *(Make it sim*

(5) But there is nothing one can do about the reptiles of the Indian Ocean. *(Make it simple.)*

(6) This is where sea snakes differ from fresh-water snakes. *(Make it simple.)*

(7) They will not bite a man unless he touches or hurts them. *(Rewrite using 'if'.)*

(8) But for the sporting cooperation of the Navy, all my efforts would have come to naught. *(Make it complex.)*

(9) Knowing this I had to take the plunge, for two reasons. *(Make it complex.)*

(10) As soon as the sea turned very rough, the danger of further navigational errors also grew. *(Use 'No sooner ..... than'.)*

(11) No sooner had I boarded I.N.S. Sukanya than a crash radio message was handed over to me. *(Rewrite using 'as soon as'.)*

(12) All they have to do is to believe and persevere. *(Make it simple.)*

(13) Unless we individually become adventurous and nationally restless and enterprising, India will not be able to break the bonds of apathy and tradition. *(Rewrite using 'if'.)*

(14) Neither was easy. *(Make it affirmative.)*

(15) This is the usual practice with swimmers. *(Make it negative.)*

(16) The cold drinks brought little relief. *(Make it negative.)*

(17) It was the most heartbreaking moment during the entire swim. *(Use the positive degree and then the comparative degree.)*

(18) Nothing is impossible for them. *(Make it affirmative.)*

Ans. (1) As I am not rich enough to roam them in a private yacht, I have taken the poor man's way out.

(2) One needed nothing except money.

(3) The presence of deadly marine hazards makes the Palk Straits a formidable challenge to swimmers.

(4) Besides being powerful they attack anything moving.

(5) But one can do nothing about the reptiles of the Indian Ocean.

(6) In this respect sea snakes differ from fresh-water snakes.

(7) They will not bite a man if he does not touch or hurt them.

(8) Had there been no sporting co-operation of the Navy, all my efforts would have come to naught.

(9) As I knew this, I had to take the plunge, for two reasons.

(10) No sooner did the sea turn very rough than the danger of further navigational errors also grew. ***(March '87)***

(11) As soon as I had boarded I.N.S. Sukanya, a crash radio message was handed over to me.

(12) They have only to believe and persevere.

(13) If we do not individually become adventurous and nationally restless and enterprising, India will not be able to break the bonds of apathy and tradition.

(14) Either was difficult. **OR** Both were difficult.

(15) This is not an unusual practice with swimmers.

(16) The cold drinks did not bring much relief.

(17) **Positive :** No other moment during the entire swim was so heartbreaking as it. **Comparative :** It was more heartbreaking than any other moment during the entire swim.

(18) Everything is possible for them.

(C) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to be fascinated by;* (2) *to occur to;* (3) *by way of;* (4) *owing to;* (5) *to teem with;* (6) *to keep at bay;* (7) *to differ from;* (8) *to come to naught;* (9) *dead on time;* (10) *to be based on;* (11) *to stand up to;* (12) *to depend on;* (13) *close by;* (14) *instead of;* (15) *ahead of;* (16) *to catch sight of;* (17) *to come to a close; (18) to be overcome by.*

Ans. (1) When I visited the Taj Mahal, I **was fascinated by** its exquisite beauty.

(2) Did it ever **occur to** you that you were inviting trouble for yourself by writing that letter?

(3) You should make proper inquiries **by way of** learning the facts of the case.

(4) I got completely drenched **owing to** a sudden shower.

(5) His head **is teeming with** bright ideas.

(6) **Keep** that fellow **at bay;** he is a pick-pocket.

(7) Sanskrit **differs from** English in having no indirect form of narration.

(8) All my work **came to naught** because I could not submit the picture to the exhibition-authorities in time.

(9) I could catch the train only because I was **dead on time.**

(10) These inferences **are based on** some facts.

(11) Our cricketers must practise regularly to be able **to stand up to** the World Tournaments.

(12) Children **depend on** their parents for food and clothing.

(13) The railway station is **close by** our house.

(14) Shall we have fish **instead of** meat today?

(15) The person who is walking **ahead of** you is a famous character artist.

(16) We **caught sight of** the Pope as his car sped past our house.

(17) Our Himalayan Compaign **came to a** splendid **close.**

(18) When she failed to get the prize, she **was overcome by** a feeling of dejection.

11. THE ART OF UNDERSTANDING OTHER PEOPLE

-Clarence Hall

SUMMARY

At the outset, Clarence Hall stresses the point that if we want to enjoy peace of mind we must not indulge in the bad habit of judging others.

Passing uncharitable judgements on others is unfortunately a very common and spiteful trait of human nature. A prominent clergyman says that we bear false witness against our neighbour most often.

According to Mohammed, harsh and reckless words once uttered are beyond recall. One must be very careful to avoid making malicious charges.

We praise our own characteristics and condemn those of others. We instinctively blame others. It is a defensive measure that becomes an inseparable part of our nature.

Our ignorance of all the conditions behind the condemned person's actions is usually the cause of a lack of compassion in judging others. We must always remember the Chinese proverb : "Be not disturbed at being misunderstood, be disturbed rather at not being understanding."

Here the author gives an example of a lovely widow who had wrongly become the butt of a cruel gossip. When the truth about her came out, the gossips could never forgive themselves.

The habit of judging others only shows the judge's unattractive trait called self-righteousness, which is a form of a false superiority-complex.

In the end, the author gives the following four rules which would help us to overcome the habit of judging others :

(1) Try to know all the facts. This will help us avoid our depending on circumstantial evidence only.

(2) Study all the circumstances. Never judge another person until you have walked two weeks in his shoes.

(3) Focus on the good in people.

(4) Leave all judgements of other's sins to God.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) There is no other quirk of human nature so common or so malicious.

OR

All of us at one time or another have been guilty of this cruelty. (Page 48)

Ans. This sentence is taken from the lesson *'The Art of Understanding Other People'* written by Clarence Hall. It explains how the habit of judging

people uncharitably does irreparable damage to innocent people. It also advises us to develop the healthy habit of seeing the good in people, leaving all judgements of others' sins to God.

Once the author spent some time with a woman of eighty. This woman, Miss Emily, had suffered more ill fortune than she deserved. But she was very happy and had made her neighbours also very happy. She enjoyed great peace of mind. She found her peace of mind when she gave up the bad habit of judging others. The author here comments that this habit of judging others is a very spiteful trait of most people, so much so that all of us have been tempted to pass uncharitable and unkind judgements on others.

(2) What irreparable damage has been done to innocent people by thoughtless indulgence in this vice! (Page 48)

Ans. This sentence is taken from the lesson *'The Art of Understanding Other People'* written by Clarence Hall. It emphasises how the habit of judging people uncharitably is very harmful to innocent people undeservedly condemned.

The author points out that most of us have been guilty of the habit of judging others maliciously. It is also true that many of us have been made the target of it. The author quotes the ninth of the Ten Commandments which ordains us not to bear false witness against our neighbour, and observes that contrary to our claim, we all break it all too often. By allowing ourselves the vicious pleasure of blaming others unjustly we cause great harm to simple, harmless people. And the worst of it is that harm, this injury, cannot be easily put right.

(3) The man protested, "That's impossible–a wind blew all night, and the feathers are scattered beyond recall." (Page 48)

Ans : This sentence is taken from the lesson *'The Art of Understanding Other People'* written by Clarence Hall. It deals with our habit of judging other people from our point of view. The author points out that it is a very malicious habit.

With the help of an anecdote the writer explains here how our habit of cruelly judging others causes great harm to innocent people. A man who had falsely accused a friend went to Mohammed for his advice. The great prophet asked him to place a goose feather on every doorstep in the village. The next day he asked the man to collect all the feathers. The man replied that it was impossible to do so as the wind had scattered the feathers far and wide. Mohammed warned the man that so it was with baseless and malicious accusations. They do irreparable harm to innocent people.

(4) "Stubbornness we deprecate, but firmness we condone, the former is our neighbour's trait, the latter is our own." (Page 49)

Ans. These are the words of a minor poet quoted by Clarence Hall in an article *'The Art of Understanding Other People'*. The article deals with our harmful habit of judging other people from our point of view

Obstinacy is condemned, but firmness is forgiven or connived at. The poet aptly points out that we describe others as obstinate and ourselves as firm. A very common human weakness is thus brought out here. We instinctively praise our own characteristics even though they may not be praiseworthy; buy we condemn those of others.

(5) "Be not disturbed at being misunderstood; be disturbed rather at not being understanding." (Page 49)

Ans. In his article '*The Art of Understanding Other People*' the writer, Clarence Hall, quotes this Chinese proverb to emphasize the point that we should never indulge in passing cruel judgements on others.

We must not worry very much even if we are misunderstood by others. Our main concern ought to be to understand others correctly and fully. Such an understanding nature alone will help us to have genuine sympathy for others and prevent us from cruelly tarnishing someone's reputation.

(6) The habit of judging others tends to reveal about us that unattractive character flaw, self-righteousness. (Page 50)

Ans. This sentence is taken from the lesson '*The Art of Understanding Other People*' written by Clarence Hall. It deals with our habit of judging other people from our point of view.

The author says that we should not be rash in our judgement of others. We should halt for a moment and patiently consider what would have happened if we were in the shoes of the person we are out to judge. We might find ourselves to be as bad as or even worse than the other fellow. The habit of judging others indicates one repulsive trait in our own character—that of considering ourselves better than others. It shows our tendency to think that we are good just because we are able to find faults with others.

(7) "Let him who is without sin among you be the first to throw the stone." (Page 50)

Ans. These words of Jesus Christ are quoted in the article '*The Art of Understanding Other People*' written by Clarence Hall. The writer points out that we can understand others correctly if we give up the pernicious habit of judging them from our own point of view.

People who arrogate to themselves the right to judge others are reminded of the telling reproof administered by Christ. When people gathered to punish Mary Magdalene, Jesus asked the one among them who was pure and sinless to be the first to throw the stone. The author wants us to realize that no one is faultless or sinless, and therefore it is wrong to judge others.

(8) "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins!" (Page 50)

Ans. These are the words of a tribal warrior belonging to an American-Indian tribe. The author, Clarence Hall, quotes them in the article '*The Art of Understanding Other People*'. It deals with our habit of judging other people from our point of view.

The writer tells us to study all the facts of the case before daring to pronounce judgements. Clarence Hall gives the example of a ritual observed by an American-Indian tribe years ago. A tribal warrior about to leave to visit other tribals would raise his hands towards the sky and pray to God to help him so that he might not judge the other person before he had thoroughly known the circumstances of that man and looked at him from his own position.

(9) "The separation of people into sheep and goats will come only on the Last Day." (Page 51)

Ans. These words of Bishon Fulton Sheen are quoted in the article *'The Art of Understanding Other People'* written by Clarence Hall. The article deals with our pernicious habit of judging others from our own point of view.

The author tells us to leave all judgements of others' sins to God. This is the fourth rule for overcoming the bad habit of judging others. No person is sinless and, therefore, it is best to leave to God the task of judging the guilt of other people. Bishon Fulton Sheen is here quoted by the author to say that the classification of people into good people and bad people will be done by God on the Last Day, that is, the Day of Judgement, when God will judge all men.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What are the four rules to overcome the habit of judging others?

(March '87)

Ans. Clarence Hall has given the following four simple rules for overcoming the bad habit of judging others. The first rule is that we should be sure that we know all the facts. This is necessary so that we do not have to depend merely on circumstantial evidence. The second rule is that we should remember that however certain another's guilt may seem, there may be conditions that go to make the guilt less serious. The third rule is that we should give our habit of judging others a turn and concentrate instead on the good in people and not on their drawbacks. Lastly, we should leave all judgements of others' sins to God. It is wrong and disrespectful on our part to take over the functions of God, considering the fact that nobody is free from sin.

(2) How does the author, Clarence Hall, explain our impulse to blame others? What are its consequences?

Ans. The author, Clarence Hall, points out that the impulse to blame others is a defensive measure. We instinctively blame others in an attempt to guard our own blemishes. This impulse is deeply ingrained in our nature. Psychologists pin-point this trait by telling us that we can easily find a man's weak points by observing the drawbacks he quickly detects in others. It is because of this impulse that we forgive a weakness in us but condemn the same weakness in others. The author has quoted a minor poet as saying that we disapprove stubbornness, but forgive firmness; the same trait is considered stubbornness or obstinacy if it is found in others; but it is called firmness if it is

our trait. This is the self-righteous prediliction which varnishes our faults and tarnishes the character of others.

(3) Why, according to Clarence Hall, does lack of compassion arise in us while judging others? What example does he give in this respect?

Ans. Lack of compassion in judging others arises from our failure to know all the facts that lie behind the actions of a condemned one. We often judge others by hearsay.

The author gives a convincing example of a lovely widow with three children who had moved into a village. Some people loosely talked about her – she had several male visitors, her children wandered about the streets and ate at other people's houses, and she was lazy. One day she collapsed in the post office and the truth about her came out. She was suffering from a grave and incurable disease, and so mostly remained indoors. She sent her children away when drugs failed to control her pain. She wanted them to think of her as always happy and gay. And her male visitors were her old doctor, her lawyer and her husband's brother. The gossips were ashamed of themselves when they came to know these facts.

(4) What unattractive trait of our character is revealed by the habit of judging others? How, according to Clarence Hall, can we halt hasty judgements?

Ans. The habit of judging others often reveals one ugly trait of our own character, which is self-righteousness. The mistaken conviction of our own goodness leads us to blame others. We believe that we are perfectly just because we can find drawbacks in others.

To curb this habit of rashly judging others, the author suggests that we should halt for a moment and place ourselves in the position of the others whom we are out to judge. Then it is very likely that we might find ourselves to be as bad as or, even worse than others. To take over the task of judging other's sins is itself a piece of conceit on our part, since no one is free from sin. This realization will prevent us from judging others.

(5) What, according to Clarence Hall, is the art of understanding other people? What is the author's advice to us?

Ans. Clarence Hall lays great stress on compassion and sympathy in our dealings with other people. Our wrong understanding of other people is the result of a lack of feeling for the sufferings of our fellow beings. If we give up the bad habit of judging others, we will avoid doing a lot of irreparable harm to others and, at the same time, we ourselves will enjoy peace of mind. The art of understanding other people lies mainly in not judging them harshly, but in compassionately conniving at their faults and whole-heartedly admiring the good points in their character. The author's advice to us is that we should be humble, considerate and compassionate in our attitude towards others if we want to master the art of understanding them.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using correct tense forms of the verbs given in brackets :

(1) Though she ..... *(buffet)* by what ..... *(seem)* more than her share of ill fortune, Miss Emily ..... *(create)* more happiness for herself and her neighbours than anyone else I ..... *(know)*.

(2) I ..... *(ask)* the secret of her serenity and she ..... *(reply)* "I ..... *(find)* it when I ..... *(overcome)* the bad habit of judging others."

(3) The man ..... *(protest)*, "That ..... *(be)* impossible - a wind ..... *(blow)* all night, and the feathers ..... *(scatter)* beyond recall."

(4) Lack of compassion in judging others ..... *(arise)* from not knowing what ..... *(lie)* behind a condemned one's actions.

(5) One morning, our pretty neighbour ....., *(collapse)* in the post office, and the truth soon ..... *(come)* out.

(6) The village ..... *(be)* kind to her for the remaining months of her life, but the gossips never ..... *(forgive)* themselves.

(7) A brave would pray : "Great Spirit, help me never ..... *(judge)* another until I ..... *(walk)* two weeks in his moccasins!"

(8) ..... *(ask)* what they all saw, all present ..... *(reply)*, "A black dot."

(9) The separation of people into sheep and goats ..... *(come)* only on the Last Day. Until then we ..... *(forbid)* to make the classification.

(10) She ..... *(be)* lazy and ..... *(spend)* most of her time ..... *(lie)* on the sofa ..... *(read)*.

Ans. (1) Though she **had been buffeted** by what **seemed** more than her share of ill fortune, Miss Emily **had created** more happiness for herself and her neighbours than anyone else I **have known.**

(2) I **asked** the secret of her serenity and she **replied** "I **found** it when I **overcame** the bad habit of judging others."

(3) The man **protested,** "That **is** impossible - a wind **blew** all night, and the feathers **are scattered** beyond recall."

(4) Lack of compassion in judging others **arises** from not knowing what **lies** behind a condemned one's actions.

(5) One morning, our pretty neighbour **collapsed** in the post office, and the truth soon **came** out.

(6) The village **was** kind to her for the remaining months of her life, but the gossips never **forgave** themselves.

(7) A brave would pray : "Great Spirit, help me never **to judge** another until I **have walked** two weeks in his moccasins!"

(8) **Asked** what they all saw, all present **replied,** "A black dot."

(9) The separation of people into sheep and goats **will come** only on the Last Day. Until then we **are forbidden** to make the classification.

(10) She **was** lazy and **spent** most of her time **lying** on the sofa **reading.**

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) A prominent minister says, "I have heard people confess to breaking every one of the Ten Commandments except the ninth ; 'Thou shalt not bear false witness against thy neighbour.' Yet this is the one we all break most often."

Ans. A prominent minister says that he has heard people confess to breaking every one of the Ten Commandments except the ninth : 'Thou shalt not bear false witness against thy neighbour.' He, however, remarks that it is the one we all break most often.

(2) Mohammed said, "Now go and collect the feathers."

The man protested, "That's impossible—a wind blew all night, and the feathers are scattered beyond recall."

"Exactly", said Mohammed, "and so it is with reckless words you spoke against your neighbour."

Ans. Mohammed told the man to go and collect the feathers. The man protested saying that it was impossible, as a wind had blown all night and the feathers were therefore scattered beyond recall. Mohammed exclaimed that it was exactly so and added that so it was with reckless words he (the man) had spoken against his neighbour.

(3) "A lovely widow with three children moved into our village," a friend told me, "and in a few weeks she was the most talked-about woman in the place."

Ans. A friend told me that a lovely widow with three children had moved into their village and that in a few weeks she had been the most talked-about woman in the place.

(4) "I wanted them to think of me as always happy and gay," she said. "I wanted to pass away alone so that they would never know."

Ans. She said that she had wanted them to think of her as always happy and gay. She further said that she had wanted to pass away alone so that they would never know.

(5) "Whenever I hear a sensational story at someone's expense," says R.V.C. Bodley in his book, In Search of Serenity, "I try to gauge the mentality and motives of the raconteur and either discard everything that has been said or try to discover what started the yarn. Do this yourself before hastily judging the subject of gossip."

Ans. R.V.C. Bodley in his book, In Search of Serenity, says that whenever he hears a sensational story at someone's expense, he tries to gauge the mentality and motives of the raconteur and either discards everything that has been said or tries to discover what started the yarn. He advises his readers to do this before hastily judging the subject of gossip.

(6) A brave would raise his hands towards the sky and pray "Great

Spirit, help me never to judge another until I have walked two weeks in his moccasins!"

Ans. A brave would raise his hands towards the sky and pray to the Great Spirit to help him never to judge another until he had walked two weeks in his (another's) moccasins.

(7) Asked what they all saw, all present replied, "A black dot." The speaker said, "Don't any of you see a large square of paper?"

Ans. Asked what they all saw, all present replied that they saw a black dot. The speaker asked them if no one of them saw a large square of paper.

(8) Bishop Fulton Sheen says : 'The separation of people into sheep and goats will come only on the Last Day. Until then we are forbidden to make the classification."

Ans. Bishop Fulton Sheen says that the separation of people into sheep and goats will come only on the Last Day and that until then we are forbidden to make the classification.

(C) Punctuation

Q. Punctuate the following :

(1) she replied i found it when i overcame the bad habit of judging others

Ans. She replied, "I found it when I overcame the bad habit of judging others."

(2) exactly said mohammed and so it is with reckless words you spoke against your neighbour

Ans. "Exactly," said Mohammed. "and so it is with reckless words you spoke against your neighbour."

(3) i wanted them to think of me as always happy and gay she said

Ans. "I wanted them to think of me as always happy and gay," she said

(4) christs classic rebuke to self appointed judges was let him who is without sin among you be the first to throw the stone.

Ans. Christ's classic rebuke to self appointed judges was, "Let him who is without sin among you be the first to throw the stone."

(5) the speaker said dont any of you see a large square of paper

Ans. The speaker said "Don't any of you see a large square of paper?"

(D) Transformation

Q. Transform the following as directed :

(1) For years her humble home was a refuge for the troubled in heart. *(Make it complex.)*

(2) I found it when I overcame the bad habit of judging others. *(Make it simple.)*

(3) Yet this is the one we all break most often. *(Make it simple.)*

(4) What irreparable damage has been done to innocent people by thoughtless indulgence in this vice! *(Make it assertive.)*

(5) Now go and collect the feathers. *(Make it simple.)*

(6) Stubbornness we deprecate, but firmness we condone.
(Make it simple and then complex.)

(7) She was a poor housekeeper. *(Make it exclamatory.)*

(8) Let him who is without sin among you be the first to throw the stone.
(Make it simple.)

(9) Be sure you know all the facts. *(Make it simple.)*

(10) Do this yourself before hastily judging the subject of gossip.
(Make it complex.)

(11) One of the richest hours of my life was spent recently in the company of a woman who had just turned eighty. *(Use the positive degree.)*

(12) Miss Emily had created more happiness for herself and her neighbours than anyone else I have known. *(Use the positive degree.)*

(13) There is no other quirk of human nature so common or so malicious.
(Use the comparative degree.)

(14) That's impossible. *(Make it negative.)*

(15) Lack of compassion in judging others arises from not knowing what lies behind a condemned one's actions. *(Remove the negative.)*

(16) She was the most talked-about woman in the village.
(Use the positive degree and then the comparative one.)

(17) She was a poor housekeeper. *(Make it negative.)*

(18) The gossips never forgave themselves. *(Make it affirmative.)*

Ans. (1) For years her humble home was a refuge for those who were troubled in heart.

(2) I found it after overcoming the bad habit of judging others.

(3) Yet we all break this one most often.

(4) A lot of irreparable damage has been done to innocent people by thoughtless indulgence in this vice.

(5) Now go to collect the feathers.

(6) **Simple** : In spite of our deprecation of stubbornness, we condone firmness. **Complex** : Although we deprecate stubbornness, we condone firmness.

(7) What a poor housekeeper she was! ***(March '87)***

(8) Let the sinless among you be the first to throw the stone.

(9) Be sure to know all the facts.

(10) Do this yourself before you hastily judge the subject of gossip.

(11) Very few hours of my life were as rich as the one spent recently in the company of a woman who had just turned eighty.

(12) No other person I have known had created so much happiness for herself and her neighbours as Miss Emily had done.

(13) This is more common or more malicious than any other quirk of human nature.

(14) That is not possible.

(15) Lack of compassion in judging others arises from our ignorance of what lies behind a condemned one's actions.

(16) **Positive** : No other woman in the village was so much talked – about as she. **Comparative** : She was more talked – about than any other woman in the village.

(17) She was not a good housekeeper.

(18) The gossips always blamed themselves.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to be buffeted by;* (2) *to be guilty of;* (3) *to be the butt of;* (4) *to make amends for;* (5) *beyond recall;* (6) *to have an eye for;* (7) *to set forth.*

Ans. (1) Yesterday those flowers were buffeted by the heavy rain and wind.

(2) I am sure he is guilty of that theft.

(3) Because of his foolish behaviour he became the butt of general ridicule.

(4) He is eager to make amends for the damage he has done.

(5) Though the old man was serious, the doctor did not think that he was beyond recall.

(6) He has an eye for beauty.

(7) In the evening we shall set forth to see our relatives in the village.

12. FIGHTING THROUGH (A Fire Story)

—Ralph Wotherspoon

SUMMARY

One evening at about half-past nine Henry was dozing in the study when his wife suddenly woke him up with the alarming news that their house was on fire. Both of them entered the hall which by now was full of smoke. Slowly, the smoke was getting thicker, so his wife entreated him to do something urgently. Thinking that this was the time to use the telephone, Henry picked up the receiver and tried to contact 'Exchange'

But instead of 'Exchange' he heard the voice of his neighbour Johnson at the other end. Henry told him about the fire, but Johnson could not hear him well. So Henry's wife snatched the receiver from him and asked Mr. Johnson to get off the line. She told him that they were on fire and they wanted the engine. Johnson misunderstood. He thought a railway engine was off the line.

Mrs. Henry put down the receiver on to its hook and told her husband that the fool Mr. Johnson thought it was a railway accident. Again there was the telephone bell and again Johnson was on the line. This time Henry repeatedly told him that their house was on fire, and at last, Johnson understood. He advised Henry to call the 'Fire' and the 'Police' Then he rang off.

Then a strange thing happened. Henry and Johnson both began to contact 'Fire' and 'Police' and when the Police Station came on the line, they both

began to shout together through the phone. The officer demanded whose fire it was. Henry gave his address, '292, Pembroke Road'. After a long time the officer quietly told him that he couldn't leave the station. At this Henry became furious. He told the officer that nobody wanted him to leave, only the brigade should leave, and leave quickly.'

Just then Henry had a frightful fit of coughing, because of the smoke. And then he realized that his wife was not to be seen near about. He feared she might be lying unconscious in the ruin caused by the fire. Terribly upset by this idea, he again started telephoning the fire station urgently. Fortunately, he got through to it this time. He was, however informed that the brigade had gone out. Just then his wife appeared from the smoke. He told her that the brigade had gone out. And she informed him that the fire, too, had gone out. It was only his socks that were burning in the kitchen, she said, and that the register had fallen down. Naturally, the whole place was full of smoke.

Henry felt greatly relieved. But just then the telephone bell rang. It was Johnson who informed them that he was speaking from the Fire Station and now he was coming round to their house 'on the Engine!' But Henry's wife said that there was nothing to put out. Suddenly Henry had a bright idea. He asked his wife to put out the whisky. He suggested that they should at least welcome their friends as warmly as they could.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) She spoke as if the quelling of fires was one of the outstanding accomplishments of our treasure. (Page 52)

Ans. This sentence occurs in the lesson '*Fighting Through*' written by Ralph Wotherspoon. It is a humorous fire story. Thinking that their house is on fire, both Henry and his wife try frantically to contact the Fire Station and the Police through their telephone. But, by the time the contact is established, the fire in the house has gone out

One evening about half-past nine, Henry's wife told him that their house was on fire. Henry who was dozing woke up at once. They both went into the hall which was full of smoke. Henry began to cough. His wife told him that Rose, the housemaid, was out, and so they were helpless. Henry says that she spoke as though Rose was an expert hand at putting out fires and that in her absence they wouldn't be able to do anything about the fire. Henry here sarcastically refers to the maidservant as "our treasure".

(2) She threw down the receiver on to its book and turned to me in a state of incipient imbecility. OR

The fool thinks it's a railway accident. (Page 53)

Ans. This sentence is taken from the lesson '*Fighting Through*' written by Ralph Wotherspoon. It is a humorous fire story. Thinking that their house is on fire, both Henry and his wife try frantically to contact the Fire Station and the

Police through their telephone. But, by the time the contact is established, the fire in the house has gone out.

When Johnson started talking about golf, Henry's wife snatched the receiver. She tried in a frenzy to tell Johnson that their house was on fire and they wanted the engine. So she bluntly asked him to get off the line. Johnson misunderstood. He thought that an engine was off the line. So she threw down the receiver feeling stupid and told her husband that Johnson seemed to think there was a railway accident.

(3) My wife and I succumbed to a bad fit of coughing, as much from exasperation as from the smoke. (Page 54)

Ans. This sentence is taken from the lesson *'Fighting Through'* written by Ralph Wotherspoon. It is a humorous fire story. Thinking that their house is on fire, both Henry and his wife try frantically to contact the Fire Station and the Police by phone. But, by the time the contact is established, the fire in the house has gone out.

At last Henry could make Johnson grasp the fact that their house was on fire. Johnson was shocked to here this and advised Henry to ring up the brigade and the Police. He told him not to take the trouble of looking up their numbers but just say, 'Fire' and 'Police'. He also promised him that he would get off the line at once. Saying so he rang off. At this moment Henry and his wife had a very bad fit of coughing which was caused as much by the smoke as by disgust

(4) Was she even at this moment lying insensible in a holocaust? (Page 54)

Ans. This sentence is taken from the lesson *'Fighting Through'* written by Ralph Wotherspoon. It is a humorous fire story. Thinking that their house is on fire, both Henry and his wife try frantically to contact the Fire Station and the Police by phone. But, by the time the contact is established, the fire in the house has gone out.

Just as Henry asked the police officer to get off the line, he was overcome by a convulsive fit of coughing, and he could not speak further. He then tried to look for his wife, but she was not seen anywhere there. So he panicked fearing that she might be lying unconscious somewhere in that destruction caused by the fire

(5) It was the final blow. As I reeled beneath it I fell into the arms of my wife, who had just emerged from the haze. (Page 55)

Ans. This extract is taken from the lesson *'Fighting Through'* written by Ralph Wotherspoon. It is a humorous fire story. Thinking that their house is on fire, both Henry and his wife try frantically to contact the Fire Station and the Police by phone. But, by the time the contact is established, the fire in the house has gone out.

At long last, Henry succeeded in getting the call through to the Fire Station. Feeling relieved he gave them the news of the fire in his house and also gave his address. But he was informed that the brigade had gone out. This

disappointed and disheartened him so much that he collapsed under its impact but he collapsed into the arms of his wife who had just appeared there from the thick smoke in the hall.

(6) "The main thing is that you, darling, are safe. I thought I had lost you—my right hand." OR

"Don't be silly; all you lost was your head." (Page 55)

Ans. This extract is taken from the lesson *'Fighting Through'* written by Ralph Wotherspoon. It is a humorous fire story. Thinking that their house is on fire, both Henry and his wife try frantically to contact the Fire Station and the Police by telephone. But, by the time the contact is established, the fire in the house has gone out.

When Henry gave his wife the news that the fire brigade had gone out, she informed him that the fire, too, had gone out. The house was full of smoke, not because there was any fire but because the register had fallen down. In mock relief, Henry said that he feared he had lost her, but now he was so happy she—his main prop—was safe. Pat came the retort that he was only being silly; he had, in fact, lost nothing except his head.

(7) You can put our the whisky. Let us at least welcome our friends as warmly as we can. (Page 55)

Ans. These are the concluding words of the humorous fire story *'Fighting Through'* written by Ralph Wotherspoon. Thinking that their house is on fire, both Henry and his wife try frantically to contact the Fire Station and the Police through their telephone. But, by the time the contact is established, the fire in the house has gone out.

Just as Henry and his wife were exchanging pleasantries, there was the telephone bell. It was Johnson again, wild with worry. He told Henry that he was at the Fire Station at that moment and he would shortly be coming to their house on the engine. Then he rang off even before Henry could inform him about the quelling of the fire. So, Henry reported to his wife nervously that Johnson was coming on the fire engine. His wife remarked that now there was no fire for the engine to put out. At that moment a bright idea came to Henry. Making a pun on the words 'put out', Henry suggested to his wife that she could put out the whisky to welcome warmly their friends, the firemen and Johnson, who were coming on the engine.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Describe briefly the fight put up by Henry and his wife to contact the fire station.

Ans. As soon as Henry came to know that his house was on fire, he used the telephone. 'Fire!' he screamed. Instead of the fire station, Johnson, his neighbour, came on the line. He started talking of a golf game, Henry went on talking of the fire. Then, for some time, both of them tried to contact the police and the brigade. The police officer, when contacted, refused to leave the station

In the meantime, Henry and his wife both were overcome by convulsive fits of coughing aroused by the smoke and the disgusting situation. Again, Henry tried the telephone and after quite a long time heard a voice say 'Fire Station'. Henry at once gave his address and informed them that his house was on fire. But he was told that the brigade had gone out! Just then his wife came in and told him that the fire, too, had gone out!!

(2) Narrate briefly what happened after Henry was successful in contacting the fire station.

Ans. When the fire station was contacted, Henry gave his address and told them that there was fire in his house. He was told that the brigade had gone out. Henry, reeled under the impact of this shocking information and fell into the arms of his wife! He dejectedly told her that the brigade had gone out. She quickly informed him that the fire, too, had gone out. His socks were burning in the kitchen and the register had fallen down. Hence the smoke. Now, just as they started exchanging pleasantries, Johnson phoned them. He said he was at the fire station and he was soon coming on the engine! Henry's wife exclaimed that there was nothing to put out. Henry suggested that they could at least put out whisky to welcome their friends!

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) I ..... *(doze)* in the study about half-past nine one evening when my wife abruptly ..... *(disturb)* me.

(2) Hand-in-hand, for she ..... *(tear)* me out of my chair, we ..... *(pass)* into the hall.

(3) Now, if ever, seemed ..... *(be)* the time ..... *(use)* the telephone.

(4) My wife, who ..... *(dance)* with impatience, ... *(snatch)* the receiver away from me.

(5) We ..... *(shout)* together furiously ..... *(rattle)* receiver hooks. "Exchange! Exchange!"

(6) I could hear Johnson ..... *(give)* his, though goodness only ..... *(know)* what for.

(7) ..... *(shout)* some words of comfort which I ..... *(hope)* would reach my wife's ears, I ..... *(find)* myself ..... *(heckle)* by the supervisor.

(8) It ..... *(be)* the final blow. As I ..... *(reel)* beneath it I ..... *(fall)* into the arms of my wife, who ..... *(just emerge)* from the haze.

(9) I ..... *(go)* downstairs. It ..... *(be)* only your socks ..... *(scorch)* in the kitchen and the register ..... *(fall)* down.

Ans. (1) I **was dozing** in the study about half-past nine one evening when my wife abruptly **disturbed** me.

(2) Hand-in-hand, for she **had torn** me out of my chair, we **passed** into the hall.

(3) Now, if ever, seemed **to be** the time **to use** the telephone.

(4) My wife, who **had been dancing** with impatience, **snatched** the receiver away from me.

(5) We **shouted** together furiously **rattling** receiver hooks. "Exchange! Exchange!"

(6) I could hear Johnson **giving** his, though goodness only **knew** what for.

(7) **Shouting** some words of comfort which I **hoped** would reach my wife's ears, I **found** myself **being heckled** by the supervisor.

(8) *It* **was** *the final* blow. As I **reeled** beneath it I **fell** into the arms of my wife, who **had just emerged** from the haze.

(9) I **went** downstairs. It **was** only your socks **scorching** in the kitchen and the register **had fallen** down.

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) "I can smell something burning. Can't you?"

"Yes," I agreed presently, "I can. What is it?"

"Never mind what it is," she said. "Come and put it out."

Ans. She informed me that she could smell something burning, and asked me if I couldn't smell it. I agreed presently saying that I could smell it, and asked her what it was. She told me not to mind what it was and asked me to go and put it out.

(2) "I am here, dear," I reminded my wife.

"Leave everything to me. One thing at a time."

Ans. I reminded my wife that I was there and advised her to leave everything to me I told her to consider one thing at a time.

(3) "Hello ... is that Coot speaking?" said Johnson.

"Yes, it's me. but ....." I said.

"Can you golf tomorrow?"

Ans. Johnson asked through the telephone if that was Coot speaking. I replied in the affirmative and said that it was me, but here he interrupted and asked me if I could golf the next day.

(4) "The fool thinks it's a railway accident," my wife said.

"He would," I said.

Ans. My wife told me that the fool thought it was a railway accident. I told her that he would think so.

(5) "Johnson, our house is on fire," I said. "We want the fire-engine."

"Your house?" he shouted. "Good Lord! You'd better ring up the brigade.

Ans. I told Johnson that our house was on fire and that we wanted the fire-engine. Johnson expressed shock and surprise at the news and advised me to ring up the brigade.

(6) "You'd better go downstairs." my wife suggested as soon as she could speak.

"Yes, in a moment," I replied.

Ans. As soon as my wife could speak she suggested to me that I should go downstairs. I replied that I would do so in a moment.

(7) "Whose fire is it?" demanded the P'leace (Police).

"Mine," I sobbed at him. "292, Pembroke Road."

Ans. The Police wanted to know whose fire it was. I faintly replied that it was mine and gave him my address as 292, Pembroke Road.

(8) The officer said, "I can't leave the station."

"Nobody wants you to," I roared. "We want the brigade to leave the station, and precious quickly too."

Ans. The officer told me that he couldn't leave the station. I shouted at him saying that nobody wanted him to leave the station. I added that we wanted the brigade to leave the station and that too precious quickly.

(9) "Fire!" I gurgled. "292, Pembroke Road."

"The brigade's gone out," I was informed briefly.

Ans. In a gruff voice I shouted through the telephone that there was fire at 292, Pembroke Road. Thereupon I was informed briefly that the brigade had gone out.

(10) "The brigade's gone out," I said wildly.

"So's the fire," she replied. "I went downstairs. It was only your socks scorching in the kitchen and the register had fallen down, so no wonder the place was full of smoke. I do think you might have gone with me."

Ans. I told her wildly that the brigade had gone out. She replied that so had the fire gone out. She told me that she had gone downstairs and she had found that it was only my socks scorching in the kitchen and that the register had fallen down. She added that it was, therefore, no wonder that the place was full of smoke. She further told me that she really thought I might have gone with her.

(11) "The main thing," I said, "is that you, darling, are safe. I thought I had lost you—my right hand."

"Don't be silly," she rejoined, "all you lost was your head."

(March '87)

Ans. Addressing my wife as darling I told her that the main thing was that she was safe. I then added that I thought I had lost her who was my right hand. She rejoined telling me not to be silly and retorted that all I had lost was my head.

(12) "Hello, Coot!" he yelped. "Hold on, old boy; I'm at a fire station—ran all the way. I'm coming round now—ON THE ENGINE!"

Ans. Screaming through the telephone, he called Coot's attention and addressing him in a familiar way urged him to hold on. He informed him that he was at a fire station and that he had run there all the way. He then announced that he was coming round shortly—ON THE ENGINE.

(13) "Johnson's coming on an engine," I reported faintly.

"And there's nothing to put out," said my wife.

"You can put out the whisky," I said. "Let us at least welcome our friends as warmly as we can."

Ans. I reported faintly that Johnson was coming on an engine. But my wife said that there was nothing to put out. I said that she could put out the whisky and suggested to her that we should at least welcome our friends as warmly as we could.

(C) Punctuation

Q. Punctuate the following :

(1) henry i think the house is on fire she cried

Ans. "Henry, I think the house is on fire," she cried.

(2) do get off the line mr johnson she said

Ans. "Do get off the line, Mr. Johnson," she said.

(3) he would i said

Ans. "He would," I said.

(4) i ll try from this end he shrieked

Ans. I'll try from this end," he shrieked.

(5) fire police we bellowed as one man

Ans. "Fire! Police!" we bellowed as one man.

(6) fire i reiterated and gave my name and address

Ans. "Fire!" I reiterated, and gave my name and address.

(7) at last he said i cant leave the station

Ans. At last he said, "I can't leave the station."

(8) the brigades gone out i was informed briefly

Ans. "The brigade's gone out," I was informed briefly.

(9) the main thing i said is that you darling are safe

Ans. "The main thing," I said, "is that you, darling, are safe."

(10) and theres nothing to put out said my wife

Ans. "And there's nothing to put out," said my wife.

(D) Transformation

Q. Transform the following as directed :

(1) Come and put it out. *(Make it simple.)*

(2) I began to cough and my eyes started smarting painfully.
(Make it complex.)

(3) She threw down the receiver on to its hook and turned to me in a state of incipient imbecility. *(Make it simple.)*

(4) The fool thinks it's a railway accident *(Make it simple.)*

(5) My wife suggested it as soon as she could speak.
(Use 'No sooner ..... than'.)

(6) I found myself being heckled by the supervisor. *(Make it complex.)*

(7) My relief was tremendous. *(Make it exclamatory.)*

(8) All you lost was your head. *(Make it simple.)*

(9) All you lost was your head. *(Turn it into negative.)*

(10) I can't leave the station. *(Make it affirmative.)*

(11) You are safe. *(Make it negative.)*

Ans. (1) Come to put it out.

(2) I began to cough while my eyes started smarting painfully.

(3) Throwing down the receiver on to its hook, she turned to me in a state of incipient imbecility.

(4) The fool thinks it to be a railway accident.

(5) No sooner could my wife speak than she suggested it.

(6) I found that I was being heckled by the supervisor.

(7) How tremendous my relief was!

(8) You lost only your head.

(9) You lost nothing except your head.

(10) I am unable to leave the station.

(11) You are not in danger.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to ring off;* (2) *beyond all bounds;* (3) *to get through;* (4) *at all costs;* (5) *to grope for;* (6) *to be heckled by;* (7) *to do one's best,* (8) *to put out a fire.*

Ans. (1) I told him the message and **rang off.**

(2) I was upset **beyond all bounds** by my friend's remarks.

(3) After trying hard I **got through** to the Police Station.

(4) **At all costs,** I wanted to finish the work before the evening.

(5) When the lights went off I **groped for** my torch.

(6) At the air-port I **was heckled by** the customs officer.

(7) Our team **did its best** to win the World Cup.

(8) The fire brigade men succeeded in **putting out the fire** after eight hours of hard work.

13. THE UNITY OF INDIAN CULTURE

—Humayun Kabir

SUMMARY

The author, Humayun Kabir, points out that the Aryans were not the earliest invaders of India. There were other invaders before them who had evolved a civilization higher than that of the Aryans. The Aryan invasion again led to a fresh mixture of the old culture with the new. Then came Sakas, Huns and many other invaders. They came as victors but soon became a part and parcel of the Indian society having assimilated the culture of ancient India.

Indian culture is the mixture of all the cultures and civilizations represented by the various invading tribes and races that came to India from time to time.

In spite of the diverse forms and types of Indian culture, there runs through them an unbroken thread of unity which has given it a remarkable vitality and continuity throughout the ages. The author says that it is the sense of Indianness which has been the cause of unity in diversity.

Indian culture has lived and grown throughout the ages while most other ancient cultures and civilizations (except that of China) have vanished. This has been so, owing to the Indian society's ability to adjust itself to changes. This capacity for adjustment is the result of, among other things, the spirit of toleration, or the policy of 'Live and let live'.

The author then tries to show the difference between the concept of civilization and that of culture. He says that civilization is the organization of life which makes civil society possible. Culture, on the other hand, is the resultant of such organization and expresses itself through language and art, through philosophy and religion, through social habits and customs and through political institutions and economic organizations. Thus there can be civilization without culture, but there can be no culture without civilization. According to him culture is the ultimate flowering of civilization.

In European countries we find civilized people among whom only a few have achieved culture. In India, however, culture has permeated every class and section of society.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) They all appeared on the scene as victors but were soon absorbed in the ranks of the vanquished. (Page 57)

Ans. This sentence is taken from the lesson '*The Unity of Indian Culture*' which is a lecture delivered by Humayun Kabir in Baroda University. Here he convincingly brings out India's cultural unity in spite of its apparent diversity.

There have been many invaders of India even before the Aryans came here. They had driven out the still earlier people occupying this land who had built a culture of great merit. Then the Aryans invaded India and the process of blending of the new culture with the old continued. The Greeks, the Sakas, the Huns and many other warlike tribes and races came to India after the Aryans. In course of time all the invaders were absorbed into the Indian society and lost their own cultural identity while enriching the timeless Indian culture.

(2) In fact, it is this underlying unity which is one of the remarkable features of Indian culture. (Page 57)

Ans. This sentence is taken from the lesson '*The Unity of Indian Culture*' which is a lecture delivered by Humayun Kabir in Baroda University. Here he clearly brings out India's cultural unity in spite of its apparent diversity.

The author says that everything that is Indian is, in fact, a blend of different life-styles of different races. Therefore, Indian culture has many forms and types.

derived from various cultures. But in all this apparent diversity we unmistakably find a spirit of unity ensuring new and more enriched life to Indian culture through ages. This unity forms the basis of Indian culture and is its outstanding characteristic.

(3) This has been possible only through the capacity of readjustment exhibited by the Indian society. (Page 58)

Ans. This sentence is taken from the lesson *'The Unity of Indian Culture'* which is a lecture delivered by Humayun Kabir in Baroda University. Here he brings out in prominent relief India's cultural unity which prevails in spite of its apparent diversity.

Civilizations had sprung up and prospered in many countries in ancient times. However, all of them excepting the Indian civilization (and Chinese, to some extent) are now extinct. In India, our civilization grew and changed but it has never lost the sense of unity based on the feeling of Indianness. This was possible here only because Indian people have the characteristic flexibility to adapt themselves to changing circumstances. As a nation they are able to bend without breaking.

(4) "Live and let live" has been the policy of the Indians in all spheres of life.

Ans. This sentence is taken from the lesson *'The Unity of Indian Culture'* which is a lecture delivered by Humayun Kabir in Baroda University. Here he clearly brings out India's cultural unity which has prevailed in spite of its apparent diversity.

Unlike other civilizations of the ancient period, Indian civilization has endured till today. One reason for this is the capacity of adjustment characteristic of the Indian society. The spirit of toleration is at the root of this capacity. Indians follow the policy of 'Live and let live'. Fanaticism is alien to Indian mind.

(5) This, however, is at worst the defect of a virtue. OR

Such toleration is perhaps preferable to the fanatic devotion which leads to the denial and persecution of all other values but its own. (Page 58)

Ans. This sentence occurs in the lesson *'The Unity of Indian Culture'*. It is a lecture delivered by Humayun Kabir in Baroda University. Here he forcefully brings out India's cultural unity which prevails in spite of its apparent diversity.

Indians are by nature tolerant. Fanaticism is alien to the Indian mind. It is true that their policy of toleration, this policy of allowing others to hold their own views, whether on religious or political matters, has sometimes allowed certain evils to exist. Behaviours and attitudes running in different directions, but not mutually opposed, have been deliberately connived at. But the author says that this may be viewed as a bad result of excessive virtue, and such toleration is far better than unreasonably or blindly chauvinistic devotion which harasses others for holding different views.

(6) Culture is the efflorescence of civilizations.

Ans. This sentence is taken from the lesson *'The Unity of Indian Culture'*

which is a lecture delivered by Humayun Kabir in Baroda University. Here he convincingly brings out India's cultural unity which prevails in spite of its apparent diversity.

The author tries to show the difference between civilization and culture. These two concepts have a different connotation. Civilization is the organization of life which makes civil society possible. Culture comes as a consequence of that organization and is revealed through different activities and institutions. In this way, when civilization matures, we get culture. Culture is the highest stage of the flowering of civilization. Just as a bud opens into flower so does civilization blossom into the flower of culture.

(7) What specially distinguishes the culture of India is its unbroken continuity. (Page 59)

Ans. This sentence is taken from the lesson *'The Unity of Indian Culture'* which is a lecture delivered by Humayun Kabir in Baroda University. Here he convincingly brings out India's cultural unity which prevails in spite of its apparent diversity.

The author points out that in Europe the qualitative difference between masses and classes is at times so glaring that it militates against all concepts of democracy. In India, however, there is no such difference of quality between the masses and the classes. The unity and continuity of Indian culture explain this unique phenomenon. Indian culture has enjoyed uninterrupted continuity through ages. This is the remarkable feature of Indian culture. In Indian history we do not come across violent and sudden revolutions. And this has made it possible for the Indian culture to evolve and spread slowly and steadily into every class and section of society.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) How does the author Humayun Kabir show that whatever is Indian today is a blend of many different strains and elements? OR

What has been the effect of foreign invasions on Indian culture since the earliest times?

Ans. The Aryans were not the earliest invaders of India. There were others who had invaded India even before the Aryans came here. Far from being uncivilized or barbarian, these earlier invaders had developed a civilization of an order which was even higher than that of the Aryans. When the Aryans came, there started a process of blending of the two civilizations. Then the Greeks, the Sakas, the Huns and many other warlike tribes and races invaded India one after another; and the process of intermingling of culture continued unabated. It must be noted that all these invaders came to conquer but soon lost their cultural identity and were absorbed in the mainstream of Indian society. Indian culture is, thus, the amalgam or sum total of all these influences. Thus,

the author establishes that whatever is Indian today is the blend of the life-styles and traits of different races and tribes that had migrated to India.

(2) How does Humayun Kabir explain the fact that the Indian civilization has survived and grown and continues to do so while most other ancient civilizations have vanished? OR

What, according to Humayun Kabir is the secret of the Indian society's capacity of readjustment?

Ans. Humayun Kabir points out that most ancient civilizations are dead and gone but Indian civilization has grown and changed and survived to this modern day without ever sacrificing its underlying unity. This has become possible only because the Indian society has the capacity of readjustment or flexibility in the face of changing circumstances. And the spirit of toleration has been the cause of this capacity of readjustment. Indians have followed the policy of 'Live and let live' in all fields of life and particularly in the field of religion. The policy of toleration and the capacity for readjustment have enabled Indian civilization and culture to survive through centuries and continues to flourish.

(3) How does Humayun Kabir differentiate between civilization and culture?

OR

'Culture is the efflorescence of civilization.' Explain.

Ans. Humayun Kabir endeavours to differentiate between civilization and culture. Civilization is the organization of life which makes civil society possible. Culture is the consequence of such organization. Culture reveals itself through various phenomena, such as, language and art, philosophy and religion, social habits, customs and traditions political institutions and economic organizations. The author says that anyone of the above phenomena taken singly cannot be called culture. But all of these factors collectively constitute culture. Civilization creates the condition for the flowering of culture. Culture, in other words, is the crowning glory, the final flowering of civilization. There can be no culture without civilization, but there may be a civilization without culture.

(4) What, according to Humayun Kabir, are the main features of Indian culture? ***(March '87)***

Ans. Indian culture is a blend of different life-styles of many races and elements. This is its first outstanding feature. As a result, we find a variety of forms and types which constitute Indian culture. But in spite of this apparent diversity, we find a remarkable unity underlying Indian culture. The vitality of Indian culture is also amazing. While almost all the ancient civilizations have vanished, the Indian civilization has survived and grown and continues to flourish. The author says that a sense of Indianness is the root cause of this amazing vitality. Another outstanding feature of Indian culture is its capacity for readjustment. The spirit of toleration has given Indian society the ability to readjust: the policy of toleration, the policy of 'Live and let live' has been the outstanding characteristic of Indian culture.

In short, unity in diversity, a sense of Indianness ensuring this unity, the capacity for readjustment, the policy of toleration and its unbroken continuity are some of the outstanding features of Indian culture, according to Humayun Kabir

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) Modern research ..... *(prove)* that there were invaders even before the Aryans ..... *(pour)* into this land.

(2) They ..... *(evolve)* a civilization higher than that of the Aryan hordes who ..... *(come)* in their wake.

(3) This ..... *(be)* possible only through the capacity of readjustment ..... *(exhibit)* by the Indian society.

(4) One ground of this adjustment ..... *(find)* in the spirit of toleration that ..... *(characterise)* Indian history throughout the ages.

(5) Sometimes this ..... *(carry)* so far that contrary, if not contradictory, attitudes ..... *(allow)* to survive simultaneously.

(6) There the difference in quality between the masses and the classes ..... *(be)* at times so great that it ..... *(shake)* the faith of the most fervent of democrats.

Ans. (1) Modern research **has proved** that there were invaders even before the Aryans **poured** into this land.

(2) They **had evolved** a civilization higher than that of the Aryan hordes who **came** in their wake.

(3) This **has been** possible only through the capacity of readjustment **exhibited** by the Indian society.

(4) One ground of this adjustment **is found** in the spirit of toleration that **has characterised** Indian history throughout the ages.

(5) Sometimes this **has been carried** so far that contrary, if not contradictory, attitudes **have been allowed** to survive simultaneously.

(6) There the difference in quality between the masses and the classes **is** at times so great that it **has shaken** the faith of the most fervent of democrats.

(B) Transformation

Q. Transform the following as directed :

(1) They came to a country which was uncivilized and barbarian.
(Make it simple.)

(2) These pre-Aryans had displaced still earlier people and built up a new civilization *(Make it simple.)*

(3) They came to conquer but remained to lose themselves in the Indian racial cauldron. *(Make it complex and then simple.)*

(4) Culture is a concept which cannot be simply defined.
(Make it simple.)

(5) In spite of a thousand vicissitudes, it has survived to the modern day.
(Make it complex.)

(6) They had developed a civilization higher than that of the Aryan hordes.
(Use the positive degree.)

(7) The unity was never a dead uniformity. *(Make it affirmative.)*

(8) There can be no culture without civilization. *(Make if affirmative.)*

(9) In India, culture is as extensive as civilization
(Use the comparative degree.)

Ans. (1) They came to an uncivilized and barbarian country.

(2) Having displaced still earlier people, these pre-Aryans had built up a new civilization.

(3) **Complex** : Though they came to conquer, they remained to lose themselves in the Indian racial cauldron. **Simple** : Having come to conquer, they remained to lose themselves in the Indian racial cauldron.

(4) The concept of culture cannot be simply defined.

(5) Although there have been a thousand vicissitudes, it has survived to the modern day.

(6) The civilization of the Aryan hordes was not as high as the one they had developed

(7) The unity was always far from a dead uniformity.

(8) There can be culture only if there is civilization.

(9) In India, culture is not less extensive than civilization.

(C) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *in the wake of;* (2) *to lead to;* (3) *on the scene;* (4) *in spite of;* (5) *on account of* (6) *at the expense of;* (7) *indifference to;* (8) *preferable to;* (9) *in terms of*

Ans. (1) Traders went to America **in the wake of** the explorers.

(2) The speaker's words **led to** great confusion.

(3) After the Marathas had left Delhi, there came Ahmad Shah Abdali **on the scene.**

(4) **In spite of** his physical strength, he lacks courage.

(5) **On account of** ill-health, he could not work hard last month.

(6) I cannot come to the theatre **at the expense of** my studies.

(7) His **indifference to** his own welfare surprises me.

(8) Electric lights are **preferable to** kerosene lights.

(9) The real cost of planning must be calculated **in terms of** the sacrifices made by the people.

14. THE THIEF'S STORY

– Ruskin Bond

SUMMARY

Hari Singh, the thief, age 15, met Anil for the first time when the latter was watching a wrestling match. Saying a few flattering words Hari Singh broke the ice and requested Anil to give him some work.

Anil took him to his room and asked him to cook a meal. Hari Singh could not do it properly and was asked to go away. But he won Anil's favour by his most appealing smile and somehow retained his job. He made a profit of about a rupee a day while buying the day's supplies. Anil knew it, but pretended not to know.

Anil taught him to write his name and also promised to teach him to write whole sentences. Hari Singh thought he would be able to get quite a lot if he could write like an educated man.

A month passed away and Hari Singh had not committed any act of big theft. Anil had trusted him fully, giving him a key to the door of the room.

One evening Anil came home with a small bundle of notes. Hari Singh saw him keep the money under his mattress. That night he took the money and went to the railway station hoping to catch the 10·30 Lucknow Express. The train was just moving out and he could have easily caught it, but somehow he hesitated and lost the chance to get away.

He went to the bazaar and sat down in the shelter of the clock tower. He was thinking and repenting. He imagined Anil's face after the discovery of the theft. He thought it would show only sadness—not for the loss of money, but for the loss of trust. He had never met a man more trusting than Anil, and he had promised to teach him to write whole sentences. He had forgotten this in the excitement of the theft. He now decided to go back to Anil, if only to learn to write whole sentences.

He quickly went back to Anil's room. It was midnight and Anil was still asleep. He placed the notes again under the mattress. In the morning, he was greeted well. Anil gave him a 50 rupee note telling him that he would be paid regularly thereafter. Then he told Hari Singh that they would start writing whole sentences that very day.

Hari Singh guessed that Anil knew about the theft. But even if he knew, he did not show it either by a word or even by a gesture.

A thief was, thus, reformed by kindness and tact and not by preaching or by inflicting punishment.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) There's nothing like a little flattery for breaking the ice. (Page 61)

Ans. This sentence is taken from *'The Thief's Story'* written by Ruskin Bond. It tells how a regular criminal is reformed through love, forgiveness and understanding.

Hari Singh was only 15, but he had already become an experienced thief. He saw Anil watching a wrestling match. Anil looked contented, kind and simple, so the thief thought of robbing him. Hari Singh knew that a little false praise is the best thing to introduce oneself to a stranger and to establish contact. So he looked at Anil and praised him saying that he looked a bit of a wrestler himself. This led to the conversation as desired by Hari Singh.

(2) I took a name every month. That kept me ahead of the police and former employers. (Page 61)

Ans. This extract is taken from *'The Thief's Story'* written by Ruskin Bond. It tells us how a regular criminal is reformed through love, forgiveness and understanding.

In their first meeting at the wrestling match, the thief started talking with Anil. So Anil asked him his name. The thief told him that his name was Hari Singh. This was not his real name. It was a false name. Here, the thief explains that he took a different name every month, because that helped him to mislead and outwit the police and also his previous masters who would be looking for him.

(3) It's easy to rob a greedy man, because he can afford to be robbed, but it's difficult to rob a careless man ..... (Page 62)

Ans. This extract is taken from *'The Thief's Story'* by Ruskin Bond. It tells us how a regular criminal is reformed through love, forgiveness and understanding.

Here, Hari Singh tells us why it was not easy for him to rob Anil. Anil was a trusting type. He was, moreover, careless about money. Greedy persons are generally rich and can afford to be robbed as they have a lot of money; it is easy to relieve them of it. But a careless, trusting type of a person like Anil may not even notice that his money has been stolen. And then all the interest in the adventure of a theft disappears.

(4) A good haul! I could live like an oil rich Arab for a week or two. (Page 63)

Ans. This extract is taken from *'The Thief's Story'* by Ruskin Bond. It tells us how a regular criminal is reformed through love, forgiveness and understanding.

Hari Singh robbed Anil, his master, of his bundle of notes. As soon as he was on the road, he started to run. He had the notes well secured at his waist, held there by the string of his *pyjamas*. After some time he stopped running and

started walking. Then he felt the notes with his fingers and counted them. It was 600 rupees in 50 rupee notes. He was very much satisfied. It was a good amount gained in the adventure. He thought that, for a week or two, he could live luxuriously on that amount like an Arab grown rich with petro-dollars from the ownership of the oil wells.

(5) I had no friends, believing that friends were more trouble than help.

OR

The only person I knew really well was the man I had robbed. (Page 63)

Ans. This sentence is taken from *'The Thief's Story'* by Ruskin Bond. It tells us how a regular criminal is reformed through trust, forgiveness and understanding.

After stealing the 600 rupees from under Anil's mattress, Hari Singh came to the railway station. The Lucknow Express was just leaving the station and Hari Singh could have easily got in. But for some unknown reason he hesitated and the train left. He was alone on the platform. He did not know where to take shelter. He had no friends because he thought that friends created more problems rather than helped solving them. He was also reluctant to go to any hotel at that strange hour as he wished to avoid suspicion. The only man he knew well was none other than Anil himself whom he had just robbed. What a paradoxical situation!

(6) In my short career as a collector of other people's possessions, I had made a study of men's faces when they had lost their goods. OR

But I knew that Anil's face, when he discovered the theft, would show only a touch of sadness. Not so much for the loss of money; but for the loss of trust. (Page 63)

Ans. This sentence is taken from *'The Thief's Story'* by Ruskin Bond. It tells us how a regular criminal is reformed through love, forgiveness and understanding.

Hari Singh calls himself a 'collector of other people's possessions' which is just a euphemism for a robber. In his short life as a robber, he says, he had studied the feelings and expressions shown by the faces of the people robbed by him. A greedy man's face expressed panic, a rich man expressed anger, a poor man showed helplessness, but Anil would become very sad when he knew of the theft. His sadness would be caused not so much by the loss of his money, as by the betrayal of trust by Hari Singh.

(7) Whole sentences, I knew, could one day bring me more than a few hundred rupees. OR

It was a simple matter to steal and sometimes just as simple to be caught.

OR

But to be a really big man, a clever and respected man, was something else. (Page 64)

Ans. This sentence is taken from *'The Thief's Story'* by Ruskin Bond. It tells us how a regular criminal is reformed through love, forgiveness and understanding.

Hari Singh sat down in the shelter of the clock tower and felt for the notes. It was Anil's money. Anil was going to teach him to write whole sentences. Now he felt sad. He had forgotten all about them in the heat of the theft. If he became educated, he could certainly get much more than a few hundred rupees. To steal was easy and to face arrest sometimes was also easy. Still, it was risky and dishonourable. But it was altogether a different thing to be an educated, wise and honourable man. At that moment he resolved to go back to Anil even if it were just to learn reading and writing.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) How did Hari Singh succeed in securing a job with Anil? OR Describe Hari Singh's first meeting with Anil?

Ans. The fifteen-year-old thief, already well acquainted with the tricks of his trade, met Anil who was watching a wrestling match. He judged Anil to be a simple, easy-going fellow. He flattered him saying that he was quite a wrestler himself. He told Anil that his name was Hari Singh, which was a lie. After watching the wrestlers for some time, Anil walked away. Hari Singh followed him and requested him to give him some work. Anil expressed his inability to pay him. So Hari Singh requested him just to feed him. Anil agreed to do so if he could cook. Hari Singh told him that he could cook. That was another lie. But Anil took him to his room. In this way their first meeting ended in a more enduring association.

(2) Why did Hari Singh think that it was rather difficult for him to rob Anil?

Ans. For almost a month, Hari Singh continued to make a profit of about a rupee or so every day from his shopping. But he had not thought of a major robbery. He thought it was easy to rob a greedy man because he could afford the loss of money. But Anil was not at all greedy. On the contrary, he was very careless with his money. And Hari Singh thought that Anil might not even notice if his money was stolen. So there was not much interest in the adventure. Secondly, Anil trusted him fully. He had even given him a key to the door so that he could come and go as he pleased. It was rather difficult for Hari to rob such a highly trusting man.

(3) Why did Hari Singh go back to Anil even after robbing him?

Ans. After stealing Anil's money, Hari Singh went to the railway station, but hesitated to get into the train and thus lost the opportunity to get away. Deep in his heart there must be the realization that he had wronged his benefactor. Then he felt that Anil would be very sad, because he was deceived. He also remembered that Anil was to teach him writing whole sentences. Learning to read and write, Hari Singh knew, would really bring him much more money and in an honourable way, too. These thoughts finally impelled him to go back to Anil even if it meant only to learn writing whole sentences.

(4) How was Hari Singh, the thief, reformed? OR

"The Thief's Story' reveals impressively how a regular criminal is reformed through love, forgiveness and understanding." Explain.

Ans. Anil allowed Hari Singh, a stranger, to live in his room and taught him how to cook. He taught him to read and write. Anil trusted him completely. He gave him a key to the door so that he could come and go as he pleased. In spite of all this kindness, help and trust, Hari Singh robbed him. But the thief in him had lost much of his strength. He hesitated to jump on the railway train and thus lost the chance to get away. He didn't find suitable shelter for the night. He remembered that Anil was to teach him whole sentences that could really make him a respectable man. So he went back to Anil, who treated him as though nothing had happened during the night. Thus, complete understanding, love and forgiveness on Anil's part reformed Hari Singh.

(5) Describe Hari Singh's meeting with Anil in the morning after the theft.

Ans. In the morning, Anil offered Hari Singh a fifty-rupee note. Hari Singh at once became nervous thinking that Anil knew about the theft. But when Anil informed him that he would be paid regularly theneeforth, his courage returned. When he took the note, he found that it was wet from the night's rain. Anil told him that he would start teaching him writing sentences that day. Hari Singh had no doubt now. Anil certainly knew about the theft; but neither his words nor his expression hinted at it. So Hari Singh smiled, and it was an effortless, sincere smile. He was a changed man now, a genuine repentant person, resolved to remain good and honest ever after.

(6) Trust begets trust. Discuss in the context of 'The Thief's Story' written by Ruskin Bond.

Ans. Anil trusted Hari Singh completely. He even gave him a key to his room. Hari Singh was touched as never before. The teen-ager was a regular thief, but not a hardened criminal. Anil, being indifferent to money, did not mind it even if Hari Singh pilfered from the daily marketing job. Anil kept the money under the mattress in full view of Hari Singh. He not only trusted the youngster but felt a sort of sympathy for him and even undertook to teach him the three R's. All this trust and goodwill had a salutary effect on Hari. He came to admire and love this adoptive elder brother, who was certainly his well-wisher. Trust begets trust. Hari stole rather unwillingly, by force of habit. But he regretted sincerely as is clear from his ready return of the stolen money to its place. His main motive was to get back Anil's trust.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) Anil ..... *(watch)* a wrestling match when I ..... *(approach)* him.

(2) But the meal I ..... *(cook)* that night ..... *(must be)* terrible because Anil ..... *(give)* it to a stray dog and ..... *(tell)* me to be off.

(3) But I just ..... *(hang)* around, ... *(smile)* in my most appealing way.

(4) I ..... *(think)* he ..... *(know)* I ..... *(make)* a little money this way but he ..... *(not seem)* to mind.

(5) Well, it ..... *(be)* time I ..... *(do)* some real work.

(6) I ..... *(sit)* up on the floor, ... *(consider)* the situation.

(7) ..... *(slip)* out of the blanket, I ..... *(creep)* upto the bed.

(8) My hand ..... *(slide)* under the mattress, ... *(search)* for the notes.

(9) I ..... *(have)* the notes at my waist, ... *(hold)* there by the string of my *pyjamas*.

(10) The train had still ..... *(pick)* up speed and I should ..... *(be)* able ..... *(jump)* on one of the carriages, but I ..... *(hesitate)*.

(11) When the train ..... *(go)*, I found myself ..... *(stand)* alone on the deserted platform.

(12) A few beggars and vagrants ..... *(lie)* beside me, ... *(roll)* up tightly in thin blankets.

(13) I ..... *(hurry)* back to the room ..... *(feel)* very nervous, for it is much easier ..... *(steal)* something than ..... *(return)* it undetected.

(14) I ..... *(awake)* late next morning to find that Anil had already ..... *(make)* the tea.

Ans. (1) Anil **was watching** a wrestling match when I **approached** him.

(2) But the meal I **cooked** that night **must have been** terrible because Anil **gave** it to a stray dog **and told** me to be off.

(3) But I just **hung** around, **smiling** in my most appealing way.

(4) I **think** he **knew** I **made** a little money this way but he **did not seem** to mind.

(5) Well, it **is** time I **did** some real work.

(6) I **sat** up on the floor, **considering** the situation.

(7) **Slipping** out of the blanket, I **crept** upto the bed.

(8) My hand **slid** under the mattress, **searching** for the notes.

(9) I **had** the notes at my waist, **held** there by the string of my *pyjamas*.

(10) The train had still **to pick** up speed and I should **have been** able **to jump** on one of the carriages, but I **hesitated**.

(11) When the train **had gone**, I found myself **standing** alone on the deserted platform.

(12) A few beggars and vagrants **lay** beside me, **rolled** up tightly in thin blankets.

(13) I **hurried** back to the room **feeling** very nervous, for it is much easier **to steal** something than **to return** it undetected.

(14) I **awoke** late next morning to find that Anil had already **made** the tea.

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) 'You look a bit of a wrestler yourself,' I said.

'So do you,' he replied.

Ans. I remarked that he looked a bit of a wrestler himself. He replied that I too looked a bit of a wrestler.

(2) 'Well,' I said modestly, 'I do wrestle a bit.'

'What's your name?' Anil asked.

'Hari Singh,' I lied.

Ans. I modestly agreed with him saying that I did wrestle a bit. Anil asked me my name. I lied that my name was Hari Singh.

(3) 'I want to work for you,' I said.

'But I can't pay you.' Anil said.

'Can you feed me?' I asked.

Ans. I told Anil that I wanted to work for him. But Anil replied that he could not pay me. I asked him if he could feed me.

(4) 'Can you cook?' Anil asked.

'I can cook,' I lied again.

'If you can cook, then may be I can feed you.'

Ans. Anil asked me if I could cook. I lied that I could cook. Thereupon Anil said that if I could cook, he could perhaps feed me.

(5) 'I made some money yesterday,' Anil explained to me. 'Now you'll be paid regularly. Today we'll start writing sentences.'

Ans. Anil explained to me that he had made some money the previous day and so I would be paid regularly. He further told me that we would start writing sentences that day.

(C) Punctuation

Q. Punctuate the following :

(1) you look a bit of a wrestler yourself i said

Ans. 'You look a bit of a wrestler yourself,' I said.

(2) can you feed me i asked

Ans. 'Can you feed me?' I asked.

(3) i made some money yesterday he explained

Ans. 'I made some money yesterday,' he explained.

(4) well i said modestly i do wrestle a bit

Ans. 'Well,' I said modestly, 'I do wrestle a bit.'

(D) Transformation

Q. Transform the following as directed :

(1) And though only 15, I was an experienced hand. *(Make it simple.)*

(2) I made a little money this way but he did not seem to mind.
(Make it complex and then simple.)

(3) As soon as it arrived, he would go out and celebrate.
(Rewrite using 'No sooner ..... than'.)

(4) It was a queer way to make a living. *(Make it exclamatory.)*

(5) It was very difficult to rob him. *(Make it exclamatory.)*

(6) And that is why it was so difficult to rob him. *(Make it simple.)*

(7) If I don't take the money, he'll only waste it on his friends.

(Rewrite using 'unless'.)

(8) I sat up on the floor, considering the situation. *(Make it complex.)*

(9) When I was on the road, I began to run.

(Rewrite using first 'No sooner ..... than' and then 'as soon as'.)

(10) It was a good haul. *(Make it exclamatory.)*

(11) I did not stop at the ticket office but dashed straight on the platform.

(Make it simple.)

(12) I went back to the bazaar and sat down in the shelter of the clock tower. *(Rewrite as a simple sentence.)*

(13) It was quite pleasant working with Anil. *(Make it negative.)*

(14) I was startled and quickly crawled out of the room.

(Make it simple.)

(15) I had no idea where to spend the night. *(Make it complex.)*

(16) He was the most trusting person I had ever met.

(Change the degree.)

(17) It is difficult to rob a careless person. *(Make it negative.)*

(18) It is much easier to steal something than to return it undetected.

(Use the positive degree.)

(19) I remained still for a minute. *(Make it negative.)*

(20) I had no friends. *(Make it affirmative.)*

Ans. (1) In spite of being only 15, I was an experienced hand.

(2) **Complex** : Though I made a little money this way, he did not seem to mind. **Simple** : He did not seem to mind my making a little money this way.

(3) No sooner did it arrive that he would go out and celebrate.

(4) What a queer way it was to make a living!

(5) How difficult it was to rob him!

(6) And because of that it was so difficult to rob him.

(7) Unless I take the money, he will only waste it on his friends.

(8) I sat up on the floor while I considered the situation.

(9) (i) No sooner was I on the road than I began to run. (ii) As soon as I was on the road I began to run.

(10) What a good haul it was!

(11) Instead of stopping at the ticket office, I dashed straight on the platform.

(12) Going back to the bazaar, I sat down in the shelter of the clock tower.

(13) It was not at all boring working with Anil.

(14) Being startled I quickly crawled out of the room.

(15) I had no idea where I should spend the night.

(16) **Positive** : I had never met a person so trusting as he.
Comparative : He was a more trusting person than any other I have ever met.

(17) It is not easy to rob a careless person.

(18) It is not as easy to return something undetected as to steal it.

(19) I did not move for a minute.

(20) I was friendless.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *of late;* (2) *to break the ice;* (3) *by fits and starts;* (4) *to make a living;* (5) *to get away;* (6) *to put one off.*

Ans. (1) He is not keeping good health **of late.**

(2) With the help of his knowledge of palmistry he easily **breaks the ice** when he is with strangers.

(3) Some students do their lessons **by fits and starts.**

(4) He **made a living** by selling vegetables.

(5) The thief could not **get away** from the police because he had entered a blind alley.

(6) He hoped to sell all the goods but **was put off** by the entry of the other dealers in the market.

15. THE SEARCH FOR ENERGY

–D. A. Richards

SUMMARY

Energy is essential to machinery. Tools are useless unless one has the energy to use them. A water-wheel, great factories and a railway locomotive are all useless unless there is some form of energy to drive them.

In the old days men and animals were the main sources of energy. And so they will continue for many years to come, because machines by themselves will not work.

Water and wind were the first alternatives to man-power which were discovered. The discovery of new sources of energy in the 18th, 19th and 20th centuries has released more man-power and so the world has become richer for it.

Coal and oil are sources of energy. When they are burned they produce heat. Heat is used to drive engines and engines drive machines. There are many forms of energy, including chemical energy, heat, light, electricity and mechanical energy. Energy is always changing from one form to another. Finally it all becomes waste heat and can never be used again.

The energy in coal is chemical energy. Most of the heat from the coal, however, is wasted in warming the air, the metal parts of the engine and the steam which is still hot when it escapes. No one has yet discoverd a way of getting back this wasted heat.

In the 20th century, oil has come to replace coal. It gives plenty of heat and can be burned inside the cylinders of engines. But the stores of oil under the earth are bound to be exhausted one day.

Petrol and diesel oil are not cheap and sometimes they are required to be obtained from overseas. Therefore, what is needed is a local source of energy.

People living in a country with plenty of wind may build tall wind-mills, and those living in a country of great rivers may use water to drive water-wheels which can drive generators and produce electricity.

The sun is a great source of energy. No one, however, has yet invented a suitable way of using its rays to drive large machines directly. But this is not impossible. Solar batteries are now used in satellites to turn the sun's rays into electricity. There are other methods of using solar energy.

The energy for the work is obtained from the sun. All green plants use the energy of the sun to combine the various elements they obtain from the soil and the air around them. Therefore, the author says that the best way to use the energy of the sun is to improve our agriculture.

In the future, according to the author, much of the energy needed by the world will be obtained from nuclear reactors. But we must not ignore the energy of man, because everything really depends upon the energy of men and women engaged in the factories and fields.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) Machines can only relieve us of some of the work, and they will not work by themselves. OR

We cannot put down our tools, and leave the machines to do the work for us. (Page 66)

Ans. This sentence is taken from the lesson '*The Search For Energy*' written by D.A. Richards. The author points out that different sources of energy, such as wind, water, coal, oil and electricity are being used. But he thinks that in future the use of solar and atomic energy will be most beneficial.

Here, the writer is emphasizing the great importance of manual labour. Men and animals did most of the work in the old days. Even today, men work hard with their hands and carry out different agricultural operations, build their homes and temples. It will be foolish on our part to consider that the man-power or manual work is of little importance in the modern times of machines and electricity. Men and women will always be necessary to set in motion these machines. We simply cannot sit idle and expect the machines to do everything for us.

(2) The man who erected the first windmill saved many men and women from pounding corn. (Page 67)

Ans. This sentence occurs in the lesson '*The Search For Energy*' written by D.A. Richards. It emphasizes that the scientists of the modern world must never stop looking for sources of energy.

Man's search for newer sources of energy has been continuously going on. In the beginning, the main source of energy was man himself. Manual labour accounted for most of the production. Later on, water and wind were discovered as sources of energy. When a sail was first used and the wind carried the boat along, the oarsmen were saved from a lot of hard work of rowing. Similarly, the invention of the windmill released many men and women from the tiresome work of pounding corn.

(3) No one has yet thought of a way of getting back this wasted heat. So more coal must be obtained. (Page 67)

Ans. This extract is taken from the lesson '*The Search For Energy*' written by D.A. Richards. The author points out that different sources of energy, such as, wind, water, coal, oil and electricity are being used. But we must never stop looking for new sources of energy.

The author reminds us that most of the heat from the coal is wasted in warming the air, the metal parts of the engine and the steam which is still hot when it escapes. As the machinery moves, the rest of the energy escapes in the form of heat. Thus much heat energy is wasted. Up till now no one has found a way of utilizing this wasted heat. Therefore, we shall need more and more coal. And there will come a day when all the coal stored under the ground will have been used up.

(4) Perhaps, by that time, chemists will find a way of manufacturing oil from the elements in the soil. (Page 68)

Ans. This sentence is taken from the lesson '*The Search For Energy*' written by D.A. Richards. The author points out that different sources of energy, such as, wind, water, coal, oil and electricity are being used by man. But he warns us not to give up efforts to find out new sources of energy.

Like coal, the stores of mineral oil under the ground will also be completely used up some day in the future. The writer cautions us against depending entirely on electricity, because some sort of energy will be required even to drive the engines which in turn work the generators to make electricity. He asks us humorously whether we shall maintain huge farms of elephants and whales for boiling down their fat to make oil. However, he hopes that if and when such a contingency arises, chemists will discover how to make oil from the elements in the soil.

(5) The need to search for fresh sources of energy is not one which can be left for the future. OR

What is needed is a local source of energy. (Page 68)

Ans. This sentence is taken from the lesson '*The Search For Energy*' written by D.A. Richards. The author points out that different sources of energy, such as, wind, water, coal, oil and electricity are being used at present. But he warns us not to give up our efforts for finding out new sources of energy.

Here, the writer is referring to the backward or developing areas of the world like India, China and Africa where millions of poverty-stricken people

are living below starvation level. Their need for speedy development on modern lines is indeed very great and pressing. For this, they will need machines, and engines to drive those machines. What will drive these engines? Petrol and diesel oil are rather expensive and often they have to be imported from abroad. The writer, therefore, stresses two points; first, the need for discovering fresh sources of energy is a problem that is to be faced right now and not in some distant future; second, a source of energy that would be local, indigenous and cheap will have to be found out.

(6) But a generator is like the dynamo on your bicycle. OR

When the wind stops blowing there will be no more electricity, unless you have stored enough of it in batteries before the wind drops. (Page 68)

Ans. This sentence is taken from the lesson *'The Search For Energy'* written by D.A. Richards. The author points out that different sources of energy, such as, wind, water, coal, oil and electricity are being used at present. But he warns that we must not give up our search for new sources of energy.

The author says that sources of energy which are easily available locally will have to be used to bring modern and comfortable life within the reach of millions of proverty – stricken people of China, Africa, India and elsewhere. In this connection he mentions that if these people live in a country with plenty of wind, they might erect tall windmills. The wind will drive the wheel that turns the generators. But he says that a generator is like a dynamo. The generator will not work if the wheels are standing still in the absence of wind. When the wind is not blowing there could be no more electricity. And, therefore, enough of electricity will have to be stored in batteries before the wind stops blowing.

(7) But such 'hydro-electric' schemes are only possible in a land where there is plenty of water. (Page 68)

Ans. This sentence is taken from the lesson *'The Search For Energy'* written by D.A. Richards. The author points out that different sources of energy, such as, wind, water, coal, oil and electricity are being used at present. But he says that in future the use of solar and atomic energy will be most beneficial.

The author says that local sources of energy should be found out to drive machines in countries of Africa, and also in China and India, so that some comforts of modern life may be brought to the miserably poor people of those areas. In this connection he says that people who live in countries of great rivers, water can be used to drive water wheels which in turn can work generators to make electricity. But he emphasizes that such hydro-electric schemes, that is, schemes to produce electricity from fast falling water, can be worked in countries where there is an abundance of river water.

(8) This method has already been used to give power to radio sets and other devices. (Page 69) ***(March '87)***

Ans. This sentence is taken from the lesson *'The Search For Energy'* written by D.A. Richards. The author points out that different sources of

energy, such as, wind, water, coal, oil and electricity are being used at present. But he says that in future the use of solar and atomic energy will be most beneficial.

The author points out that the sun is a great source of energy, but a suitable way of using its rays to drive large machines directly hasn't yet been found out. But solar batteries are now used in satellites to convert the sun's rays into electricity. The author mentions another method of producing electricity. Wires of two different metals of the right kind, when joined together, and heated at the joint, produce an electric current. It is this method that has already been used to give energy for the working of radio sets and other machines.

(9) Perhaps, after all, the best way to use the energy of the sun is to improve our agriculture. OR

A new agricultural revolution is perhaps more necessary than an industrial one. (Page 69)

Ans. This sentence is taken from the lesson *'The Search For Energy'* written by D.A. Richards. The author points out that different sources of energy, such as, wind, water, coal, oil and electricity are being used at present. But he holds that in future, the use of solar and atomic energy will be most beneficial.

While discussing the ways of harnessing solar energy for practical purposes, the author draws our attention to one very efficient system which is already there. All green plants use the energy of the sun to combine the elements like carbon, hydrogen, nitrogen and oxygen obtained from the soil and air around them. They build plant compounds which may be used as food. So if we improve our agriculture and the methods of planting trees and grasses, the energy of the sun may be used in a very effective way. Hence he concludes that an agricultural revolution is more necessary than an industrial one.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Why does the author D.A. Richards say that the people of the modern world must never stop their search for newer sources of energy?

Ans. Energy enables us to work or play. It is also necessary for driving machinery. A water-wheel will not revolve if there is no energy supplied by falling water to drive it. Even great factories full of machinery will produce nothing, railway engines will never move out of the station and aeroplanes will not take off unless there is coal or oil or other source of energy necessary for driving them. Thus, energy has become an indispensable thing for our industrial, agricultural and commercial life. Whatever sources of energy we do have today, coal and oil in particular, will be exhausted one day in the none-too-distant future. So it is imperative that scientists of the modern world must never stop looking for ever newer sources of energy.

(2) What, according to the author D.A. Richards, is the importance of the *energy of men and women* in contrast with the other sources of energy? OR

'In our search for energy, we should not forget the energy of man.' Explain.

Ans. In many parts of the world, men and women are the main source of energy. In India, China and Africa and in many other countries, men till the soil, build their own houses, push and carry loads and reap and harvest the crops. Modern science has given us machines and various forms of energy. But even with all this advancement it would be absurd to think that man can be relieved of his hard work completely. We have many sources of energy and they do share some of the burden of our heavy work. But, men and women working in factories and fields form the most important link between these sources of energy and machines to be driven by them. The energy of men and women forms the most important factor in the whole process of production. Therefore, the author says that in our search for energy we must never forget the energy of man.

(3) What were the first two alternatives to man-power discovered by man? How did they prove to be beneficial to mankind?

Ans. The first two alternatives to man-power discovered by man were water and wind. They proved very beneficial to man in several ways. Sailing-boats fast replaced the boats which the oarsmen used to sail. The man who first made a sail and hoisted it has done a great service to mankind. The wind now carried the boats alone, saving the oarsmen the tiresome work of plying oars many hours a day. The man who made the first wind-mill saved many men and women from the hard work of pounding corn. The men who were saved from the hard work of grinding corn and rowing the boats could now use their time and energy for doing a lot of other work thereby enriching their families and their society.

(4) How does the author, D. A. Richards, explain the energy in coal? Why does he say that all the coal left under the ground will have been used one day in future?

Ans. The author explains that the energy in coal is chemical energy that binds the atoms of the chemical compounds in coal together. Many millions of years ago these compounds were formed in trees and the light of the sun was used to build those compounds. When the coal is burned, the energy stored by the trees long ago is released and it becomes heat. This heat can be used to transform water into steam which drives the steam engine. The engine transmits mechanical energy to the machine. However, most of the heat from the coal is wasted and no one has yet found a way of getting back and utilizing this wasted heat. Naturally, therefore, more and more coal must be obtained. So ultimately, all the deposits of coal will have been used some day in future.

(5) How does the author, D. A. Richards, show that the urgent need to search for fresh sources of energy exists right now? What is his suggestion in this respect?

Ans. The stocks of coal and oil, the two widely used sources of energy, will be exhausted some day in the near future. Therefore, it is necessary that we think of other sources of energy to meet the crisis in the future. But the author

reminds us that this need to search for other sources of energy is felt even today. There are millions of people in China, Africa and India who are miserably poor. They can't think of anything except their next meal. For the all round development of these backward areas, we must endeavour to get modern science to help them. Machines will have to be set up there and to drive them engines will be needed. For these engines petrol, diesel oil, electricity and other sources of energy will be needed. Considering that petrol and diesel oil are very costly and have often to be imported from abroad, the author emphasizes that local sources of energy must be found out.

(6) What better ways of using wind and water for generating energy are suggested by the author, D. A. Richards? OR

How, according to the author, D. A. Richards, can wind and water be utilized for creating a local source of energy?

Ans. The author says that local sources of energy ought to be found out particularly for countries which are as yet undeveloped. In a country where there is plenty of wind, people can erect tall wind-mills and let the wind drive the wheel that will turn the generators to produce electricity. But care will have to be taken to store enough electricity in batteries before the wind is likely to drop. Similarly, people living in a country of great rivers or in a hilly country where there are fast flowing rivers, can use water to drive water-wheels, or turbines. These water-wheels can drive generators and make electricity. Thus, local sources of energy can be tapped and utilized for generating electricity.

(7) In what ways can man use the energy of the sun?

Ans. The sun is a great source of energy. Man has as not yet invented a suitable way of using the sun's rays to drive large machines directly. However, some methods to use the solar energy have been suggested. Solar batteries are used in satellites to transform heat in the sun's rays into electricity. They give power to the radio sets which broadcast back to the earth from space-ships. The use of magnifying glasses or curved mirrors can be made to raise steam. Again, wires of two different metals, when joined together and heated at the joint, produce an electric current. Solar cookers, heaters and cells are extensively being used nowadays. The bricks of plant compounds can be used as food. The energy of the sun can also be used to improve agriculture.

(8) Briefly discuss the prospects for the discovery of new sources of energy.

Ans. The great pioneer of nuclear physics, Albert Einstein has discovered the formula MV^2 which states that matter can be converted into energy. Scientists are not sitting idle in the great laboratories of the world. There is every hope of discovering cheaper and easier ways of generating energy from matter. That is what nuclear science is all about. A young scientist even in India may come upon a great discovery of the kind, any day.

Meanwhile, solar energy must be and shall be intelligently harnessed to generators of electric power. Even wind-mills can and shall be put to effective use. Gobar Gas plants are proving to be a worthwhile source of energy in the

rural parts of India. Indeed all sources of energy have to be availed of in an energy crisis. Perhaps, computers, too, can be pressed into service

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) The man who first ..... *(hoist)* a sail and ..... *(allow)* the wind ..... *(carry)* his boat along, ... *(save)* his oarsmen from many weary hours of work.

(2) When ..... *(burn)*, they ..... *(produce)* heat, which may be used ..... *(drive)* engines and these engines ..... *(drive)* machines.

(3) When the coal ..... *(burn)*, the energy ..... *(trap)* by the trees millions of years ago ..... *(release)* and ..... *(become)* heat.

(4) Like coal, it ..... *(find)* under the ground in many parts of the world. It ..... *(give)* plenty of heat and can ..... *(burn)* inside the cylinders of engines, so that less heat ..... *(waste)*.

(5) The need ..... *(search)* for fresh sources of energy ..... *(be)* not one which can ..... *(leave)* for the future. It ..... *(exist)* now.

(6) If they ..... *(require)* machines, they ..... *(need)* engines to drive them.

(7) When the wind stops ..... *(blow)* there ..... *(be)* no more electricity, unless you ..... *(store)* enough of it in batteries before the wind ..... *(drop)*.

(8) Perhaps, after all, the best way ..... *(use)* the energy of the sun is ..... *(improve)* our agriculture.

Ans. (1) The man who first **hoisted** a sail and **allowed** the wind **to carry** his boat along, **saved** his oarsmen from many weary hours of work.

(2) When **burned**, they **produce** heat, which may be used **to drive** engines and these engines **will drive** machines.

(3) When the coal **is burned**, the energy **trapped** by the trees millions of years ago **is released** and **becomes** heat.

(4) Like coal, it **is found** under the ground in many parts of the world. It **gives** plenty of heat and can **be burned** inside the cylinders of engines, so that less heat **is wasted.**

(5) The need **to search** for fresh sources of energy **is** not one which can **be left** for the future. It **exists** now.

(6) If they **require** machines, they **will need** engines to drive them.

(7) When the wind stops **blowing** there **will be** no more electricity, unless you **have stored** enough of it in batteries before the wind **drops.**

(8) Perhaps, after all, the best way **to use** the energy of the sun is **to improve** our agriculture.

(B) Transformation

Q. Transform the following as directed :

(1) A water-wheel will not revolve, unless there is falling water to drive it. *(Use 'if'.)*

(2) A railway locomotive will never move out of the station, unless there is coal to burn and make steam. *(Use 'if'.)*

(3) And great factories full of machinery will produce nothing, unless there is electricity to drive the machinery. *(Use 'if'.)*

(4) This is the energy that binds the atoms of the chemical compounds in coal together. *(Make it simple.)*

(5) When the wind stops blowing there will be no more electricity, unless you have stored enough of it in batteries before the wind drops. *(Use 'if'.)*

(6) In our search for energy, we should not forget the energy of man. *(Make it complex.)*

(7) Petrol and diesel oil are not cheap. *(Turn it into affirmative.)*

(8) But this is possible. *(Turn it into negative.)*

(9) A new agricultural revolution is perhaps more necessary than an industrial one. *(Use the positive degree.)*

(10) It will not work if the wheels are standing still. *(Use 'unless'.)*

(11) What is needed is a local source of energy. *(Make it simple.)*

(12) The sun is still a great source of energy. *(Make it exclamatory.)*

Ans. (1) A water-wheel will not revolve if there is no falling water to drive

(2) A railway locomotive will never move out of the station if there is no coal to burn and make steam.

(3) And great factories full of machinery will produce nothing, if there is no electricity to drive the machinery.

(4) This energy binds the atoms of the chemical compounds in coal together.

(5) When the wind stops blowing there will be no more electricity if you have not stored enough of it in batteries before the wind drops.

(6) While we are engaged in our search for energy, we should not forget the energy of man

(7) Petrol and diesel oil are costly.

(8) But this is not impossible.

(9) An industrial revolution is perhaps not so necessary as a new agricultural one.

(10) It will not work unless the wheels are moving.

(11) A local source of energy is needed.

(12) What a great source of energy the sun still is!

(C) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to look for*, (2) *until recently*; (3) *to till the soil*; (4) *with a wave of one's hand*, (5) *to relieve one of*; (6) *because of*; (7) *to add to*, (8) *to be changed into*, (9) *the rest of*; (10) *plenty of*; (11) *to search for*; (12) *to call in*, (13) *to feed on*.

Ans. (1) Since long, India **has been looking for** an effective way to develop her agriculture speedily.

(2) **Until recently** her grandmother was very ill, but now she is out of danger.

(3) Even now, the Indian farmer mostly **tills the soil** with the traditional means.

(4) **With a wave of his hand,** the Commander-in-Chief asked his soldiers to disperse.

(5) The machines **have relieved the workers of** much physical work.

(6) I missed the train **because of** an accident that took place on my way to the station.

(7) When we pay taxes, we **add to** the income of the Government.

(8) The prince **was changed into** an ugly demon by a cruel witch.

(9) He has decided to spend **the rest of** his life in a quiet village.

(10) India has **plenty of** forests.

(11) She **must search for** a better house to live in.

(12) The army **was called in** to quell the riots.

(13) Small birds chiefly **feed on** worms.

16. LOST AT SEA

–Robert Littell

SUMMARY

On Monday, the day after Christmas, 1955, Mrs. Lilly Nicolaysen received a radiogram at her little house near Oslo. It was from the captain of the *Silverspray*. It told her that her son Arne Nicolaysen had fallen off the ship off Florida Coast on Christmas Eve. All ships had been alerted but further search was hopeless.

Arne Nicolaysen was in the water for twenty-nine hours. He was alone without anything to eat or to cling to. His ordeal has few parallels in the history of the most terrible adventures in the sea.

That Christmas Eve, there was a party. At about eleven o'clock Arne went to his cabin and lay back on his bunk. When he woke up he found himself in the

water. He must have walked in his sleep, he says. He was upset and angry; shouted "Help, Help," then remembered an article advising the boys to keep their head when in danger. So he stopped shouting. He considered his situation.

There was no sign or sound of the *Silverspray*. He thought that they would come to know about his mishap perhaps after seven in the morning. In fact, he was missed only after nine.

Arne kept his trousers on. Their flip-flop, he thought, might help to frighten the sharks away. He also kept his socks on, but half pulled off to act as scarecrow under water.

As the sun rose, he felt cheered. He sighted a distant ship and tried hard to swim towards it, but in vain. He saw many ships, but he thought that they were all blind, deaf to him. He even shouted shaking his fist angrily at one of the ships for not keeping a proper look-out!

He kept on massaging his legs to avoid getting cramps. His tongue was swollen and he was terribly thirsty. The heat made him drowsy, but the fear of sharks kept him from sleeping.

He kept his feet moving all the while, although he needed rest. He continued banging on the water with his fists, or shouting loudly to keep sharks away when he thought they were close-by.

When the sun set, he panicked and tried to drown himself several times. He was having visions and illusions of seeing his mother, his school-friends and shipmates. At one time he was so nearly out of his mind that he drank the salt water and actually thought it was fresh water.

In his last vision he saw two of his shipmates who told him to swim towards the moonlight to reach land. And as he followed this course, he was spotted by the tanker *British Surveyor* which picked him up. He was in a terrible condition then. The captain sent a radiogram to his mother. He was back home two weeks later. He got a hearty welcome there.

When the author Robert Littell met him a month later. Arne was restless and eager to join another ship. In spite of this terrible ordeal, his courage was intact. He said he would keep a mirror in his pocket the next time he fell overboard to catch the sun in it and attract the ships that would be going by without stopping.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) Surely a record, a peak of human courage and endurance even for the desparate annals of the sea. (Page 71)

Ans. This extract is taken from the lesson *'Lost At Sea'* by Robert Littell. It is a hair-raising account of the sailor, Arne Nicolaysen's heroic struggle for survival for twenty-nine hours after falling off the ship *Silverspray* into the sea.

The sailor, Arne Nicolaysen, fell off the ship on Christmas Eve in 1955. He was alone and without a life-belt. He had nothing to eat and drink; nothing to hold on to. And he had to keep swimming and floating for twenty-nine hours

first in total darkness and then in the scorching heat of the sun. He saw many ships pass by, but none of them was within his reach. The writer, therefore, extols in these words Arne's great courage, perseverance and heroism which remain unparalleled even in the history of extremely perilous sea adventures.

(2) There is a set to his jaw and a light in his eyes that say, "I love life and intend to enrich it." (Page 72)

Ans. This sentence is taken from the lesson *'Lost At Sea'* by Robert Littell. It is a hair-raising account of the sailor, Arne Nicolaysen's heroic struggle for life for twenty-nine hours after falling off the ship *Silverspray* into the sea.

A few weeks after Arne's heroic feat, the author met him and the sailor's outstanding characteristics helped the author to understand at least partially how the lad could face such a terrible ordeal. Arne was a solidly built young man with sturdy arms and a chest of extraordinary size. He had the mental balance of a man twice his age. The firm, determined posture of his jaw and the merry twinkle in his eyes showed that he loved life keenly and was determined to make it richer.

(3) ..... he lunged out with both fists against the bulkhead as he had often done before to break the spell of a nightmare. (Page 72)

Ans. This extract is taken from the lesson *'Lost At Sea'* by Robert Littell. It is a hair-raising account of the sailor, Arne Nicolaysen's heroic struggle for survival for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Here, the writer is describing Arne Nicolaysen's very first reaction after he realized that he was in the water and not in his bed. He thought that it was some frightful dream. When he had such dreams before, he had often suddenly brought forward both his fists to strike at the dividing wooden wall in the ship to wake up. So now he hit hard with both his fists, but instead of wood he found that his fists were striking into water.

(4) He was shocked, angry, incredulous, outraged, panicky, all at the same time. There was only one way to account for what had happened. (Page 72)

Ans. This extract occurs in the lesson *'Lost At Sea'* written by Robert Littell. It is a hair-raising account of Arne Nicolaysen's heroic struggle for survival lasting twenty-nine hours after falling off the ship *Silverspray* into the sea.

The writer gives in this extract a very graphic description of the feelings and emotions which Arne experienced when he finally knew that he was in the water. He was shocked. He was furious with himself. He was unwilling to believe that he was in the water. It offended his sense of human dignity. He was nervous and panic-stricken. All these feelings overcame Arne simultaneously. There was only one reason, one explanation, for his being in the water: he must have walked in his sleep.

(5) "When the article came to my mind, I stopped yelling and banging the water." (Page 72)

Ans. These words of the sailor, Arne Nicolaysen, occur in the lesson *'Lost*

At Sea' by Robert Littell. It is a hair-raising account of Arne's heroic struggle for twenty-nine hours after falling off the ship *Silverspray* into the sea.

When Arne Nicolaysen realized that he was in the water, and not on his bunk, he panicked and started shouting desperately for help again and again. But then he suddenly remembered an article about a boy who had fallen overboard The boy could not swim, but he had succeeded in keeping afloat and remaining alive by following his captain's advice during boat drill. His captain had told them that if they ever found themselves in danger they should keep calm and think Now, when Arne remembered this article, he stopped shouting frantically and shrieking for help and violently hitting the water. Instead he decided he, too, would think rather than panic.

(6) There was only one sensible thing to do : keep afloat until it was light enough for some ship to see him. (Page 72)

Ans. This extract occurs in the lesson *'Lost At Sea'* by Robert Littell. It is a hair-raising account of the sailor, Arne Nicolaysen's resolute fight for life which he continued for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Arne stopped yelling for help, and reviewed his situation. He could find the *Silverspray* nowhere nearabout. He thought that he might not be missed on board the ship until seven in the morning or even later than that, it being a holiday Now he thought the time to be nearer midnight. So he decided that there was only one wise thing for him to do. He must keep his head and keep on floating till there was sufficient light of the morning when some boat might sight him.

(7) Arne pulled them half off, so they would flap down beyond his toes like some limp under water scarecrow. (Page 73)

Ans. This sentence is taken from the lesson *'Lost At Sea'* by Robert Littell. It is a hair-raising account of the sailor, Arne Nicolaysen's heroic fight for survival which he kept up for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Here, the writer describes how Arne tried to keep the sharks away. He was in mortal fear of them, but he also knew how timid they are. So he kept his trousers on thinking that their turn-ups might frighten off sharks by their flip-flop He also kept on his socks. But he pulled them half away from his legs bringing the pulled-out part beyond his toes. He thought that the socks dangling beyond his toes might act as some scarecrow under the water to frighten away the sharks.

(8) "It looked as though when she saw me she turned away." (Page 73)

Ans. These are Arne Nicolaysen's words quoted from the lesson *'Lost At Sea'* written by Robert Littell.

Arne was in the water hoping against hope and praying by turns for some ship to come and rescue him. It was long after midnight, Arne says that he saw

a ship coming towards him. But his hopes proved futile. The ship changed course and missed him by hundreds of yards. Arne felt that though she saw him, she deliberately turned away from him.

(9) At any rate, he consoled himself, he was in the shipping lane. (Page 73)

Ans. This sentence is taken from the lesson *'Lost At Sea'* written by Robert Littell. It is a hair-raising account of the sailor, Arne Nicolaysen's courageous struggle for life for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Long after midnight Arne Nicolaysen saw a ship coming towards him, but it missed him by hundreds of yards. The semi-tropical sun rose and gladdened his heart. In a short time he saw another ship's outline, far away from him. He tried to form an idea of the distance and direction of that ship and swam swifty, hoping to meet her at a particular point. But it was all in vain. All the same, he was now certain that he was on or near the route regularly used by ships. This fact comforted his greatly, whatever might be his other difficulties.

(10) "I'll report you to the company for not keeping a proper look-out !" (Page 73)

Ans. The above threat is uttered by Arne Nicolaysen, the sailor, and it occurs in the lesson *'Lost At Sea'* by Robert Littell. It is a hair-raising account of Arne's heroic struggle for survival, against terrible odds.

Arne must have seen fifteen or twenty ships that day but none of them could catch sight of him.

The quotation given above shows a peculiar trait of Arne's character. It shows that he gets angry when other human beings usually feel only hopeless and helpless. One ship passed by him without noticing him, and that made him very angry. So he shook his fist at that ship and shouted and threatened to lodge a complaint against her with her company for neglecting to keep a proper watch around her. The writer rightly observes that it is this fighting spirit that gives Arne the strength to overcome even unsurmountable difficulties.

(11) "If I get cramp," he said to himself, "it is all finished." (Page 73)

Ans. This is Arne Nicolaysen's soliloquy which occurs in the lesson *'Lost At Sea'* written by Robert Littell. The lesson vividly describes the sailor's heroic fight for life for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Arne was making superhuman efforts to keep swimming, floating. Many ships passed by him without noticing him. He was getting weaker. The scorching heat of the sun was becoming unbearable. His face was getting stiff with salt. Above all, he feared that his legs might get cramp. If that happened, he told himself, his fate would be finally sealed as he would not be able to swim. So he kept on massaging his legs in order to avoid cramps.

(12) But not a ship during that holiday left any rubbish in its wake—the deck hands were not working. (Page 73)

Ans. This sentence is taken from the lesson *'Lost At Sea'* by Robert Littell.

it is a hair-raising account of the sailor, Arne Nicolaysen's heroic struggle for life which he kept up for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Arne had been in the water for hours together and he was getting weaker. He was forced to keep massaging his legs in order to avoid getting cramp. He was craving for something to drink or to eat but he had nothing. He was terribly obsessed by images of something to drink and eat. He would have liked even a piece of half-eaten fruit. But unfortunately it was X'mas holiday and not a single ship had thrown any food scraps behind it. All the seamen employed on the deck were enjoying the holiday and not v ing.

(13) He needed rest, but he never floated quite motionless. (Page 74)

Ans. This sentence occurs in the lesson *'Lost At Sea'* written by Robert Littell. It describes sailor Arne Nicolaysen's heroic fight for survival lasting for twenty-nine hours after falling off the ship *Silverspray* into the sea.

The writer describes here Arne's terrible plight. The heat made him drowsy. But if he dozed even for a moment his mouth would be filled with salt water. The fear of sharks kept him from falling into sleep. He wa utterly exhausted and needed rest, but he could not afford to float without making some movements—just to keep awake. And that was why he always kept his feet moving.

(14) So he drank, and for a few moments he was so nearly out of his mind that he thought it was fresh water. (Page 74)

Ans. This sentence is taken from the lesson *'Lost At Sea'* by Robert Littell. It is a hair-raising account of the sailor, Arne Nicolaysen's heroic struggle for life for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Arne had fallen overboard on Christmas Eve. By late Christmas night, he had become so tired and worn out that he had lost all count of time. And he had started having hallucinations. He thought he saw his mother quite clearly. He asked her whether the water around was salt or fresh. She told him that he could drink it as he was in the lake. He was too confused and tired to think clearly. He actually drank the water and he was so nearly completely mad that he thought it was fresh water.

(15) "I think I saw my whole life twice," he said. (Page 74)

Ans. These remarkable words uttered by Arne Nicolaysen occur in the lesson *'Lost At Sea'* written by Robert Littell. It gives a hair-raising account of Arne's heroic struggle for survival lasting for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Arne badly needed rest, but he simply could not afford to float motionless for fear of sliding into sleep. Besides he was terribly afraid of sharks. Whenever he thought they were near him, he struck the water hard with his fists and shouted. He did so because he had read that sharks hated to be shouted at. By now, his mind had started wandering. He saw his mother and then thought of

his school-friends and ship-mates. As he became weaker and more confused, he saw his whole life revolving in his mind.

(16) "Swim towards the moonlight," they answered, "and you'll reach land." (Page 74)

Ans. This extract occurs in the lesson '*Lost At Sea*' written by Robert Littell. It is a hair-raising account of Arne Nicolaysen's heroic struggle for life lasting for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Here, the writer gives a graphic description of Arne's state of exhaustion. Arne was in a state of near-madness because of the terrible thirst for fresh water. In his feeble mental condition, he started having hallucinations. He saw two of his ship-mates. They were walking on the water. He asked them where land was. He thought they answered that he should swim towards the moonlight and he would reach land. And Arne followed their instructions and began to swim along the silver track of the moon!

(17) ..... but he could talk enough to ask for a bucket of water. OR **The captain sensibly gave him only a thimbleful, put him to bed, and sent a radiogram to his mother. (Page 74)**

Ans. This sentence is taken from the lesson '*Lost At Sea*' by Robert Littell. It is a hair-raising account of the sailor, Arne Nicolaysen's heroic fight for life lasting for twenty-nine hours after falling off the ship *Silverspray* into the sea.

After Arne had been in the water for twenty-nine hours, he was rescued by the tanker *British Surveyor*. The English captain of the ship saw that his condition was terrible. His hands were pale and swollen. His arms ached badly. His face was black and he was shivering with cold. He was so thirsty that he demanded a bucketful of water. But the captain was wise enough not to concede it. He knew that a lot of water might do the sailor great harm. So he gave him a very small quantity of water to drink. Then he tucked him up in bed and sent a wireless message to his mother.

(18) His mother baked a cake, the Norwegian flag was hung out in his street; the neighbours gave him a silver cup. (Page 75)

Ans. This extract occurs in the lesson '*Lost At Sea*' by Robert Littell. It is a breath-taking account of the sailor, Arne Nicolaysen's heroic struggle for life lasting for twenty-nine hours after falling off the ship *Silverspray* into the sea.

Arne Nicolaysen was rescued by the tanker *British Surveyor*. The English captain of the ship then sent a wireless message to his mother who lived in a small house near Oslo. Two weeks after that, Arne Nicolaysen reached home. He was almost recovered by then. His mother made a cake to celebrate Christmas for the joyous occasion of her son's safe return. In his honour, the Norwegian flag was hoisted in his street and his neighbours expressed their relief and admiration by giving him a silver cup.

(19) "But next time I fall overboard, I will have in my pocket a small mirror to catch the sun and flash at all the ships that go by without stopping."
(Page 75)

Ans. These are the concluding words of the lesson *'Lost At Sea'*. They are uttered by Arne Nicolaysen, the brave sailor, while talking with Robert Littell who has written this lesson. It brings out the great courage and endurance of this sailor in his heroic struggle for life lasting twenty-nine weary hours after having fallen overboard.

The writer quotes these words to show what indomitable spirit Arne Nicolaysen possesses. Hardly a month has passed away after his heroic struggle for life. But he is again restless and eager to join another ship. And with a smile and an exceptional verve, he tells the author that if next time he falls into the sea, he will keep in his pocket a small mirror so that he can catch the sun and flash the bright light at all those ships which pass by without stopping, neglecting to keep a proper look-out for anyone stranded in the waters.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) How does Arne Nicolaysen account for his falling off the ship into the sea? What were his immediate reactions?

Ans. Arne Nicolaysen, the sailor on the Norwegian ship *Silverspray*, fell overboard on Christmas Eve, 1955. After the long and merry Christmas party, Arne went back to his cabin at about eleven o'clock and lay on his bunk. The next thing he knew was that he was in the water. He failed to understand how he went overboard that Christmas Eve. The only explanation he could think of was that he must have walked in his sleep.

He was terribly upset at first. He was shocked and angry to find himself in the water. He was unable to believe it. He felt outraged and terribly nervous. In the first moments of his predicament he felt sure that he was having a terrible dream and to break its spell he hammered at the bulkhead with his fists. But he found his fists thrashing the waves. So he knew that it was not a dream.

(2) Briefly trace Arne Nicolaysen's character. OR
Give in your own words an estimate of the qualities of Arne Nicolaysen, the sailor.

Ans. Arne Nicolaysen falls overboard the *Silverspray* and he is destined to be in the water for twenty-nine hours. It is night; he is without a life-belt; he has absolutely nothing to eat, or drink. Yet he carries on his heroic struggle for survival. The great quality of his mental and physical courage stands out clearly. Considering the terrible pain and hardship that he has to suffer, one cannot but recognize his almost superhuman endurance. His presence of mind as well as uncommon fortitude becomes obvious from his plans to face sharks even in that dismal hour. His endless fight with fatigue and sleep is simply an epic. It is a lesson in masterly endurance, perseverance and courage. Again, even while he is in a hopelessly perilious situation, he shakes his fist angrily at one ship and threatens action against her.

(3) Describe the terrible effects of the heat on Arne Nicolaysen, the sailor.

Ans. As the sun began to burn into him, Arne Nicolaysen started getting weaker and weaker. He felt extremely uncomfortable. His face was stiff with salt. To avoid getting cramp he had to keep massaging his legs. His tongue was swollen and he was terribly hungry and thirsty. He was haunted by images of something to drink. But there was nothing, absolutely nothing to eat and drink. He would have liked even a piece of half-eaten fruit but not a single ship left any edible matter behind her. He was feeling drowsy because of the heat. Many a time he woke up because his mouth was filled with salt water. The thought of sharks also frightened him and forced him to keep awake. Although he was exhausted and wanted rest, he simply could not float motionless. He had to keep his feet moving constantly.

(4) How did Arne Nicolaysen behave after the sun had gone down? What different visions did he see late on Christmas night?

Ans. As the sun set, Arne seemed to despair and grew wild. Desperately, he tried do drown himself. He put his head down under the surface and took in great gulps of sea water. But somehow all that came up again.

In utter exhaustion, his mind began to have illusions. He felt he saw his mother's face clearly. He asked her if the water there was fresh or salt. He thought his mother told him that he was in the lake and the water was fresh. He drank it and actually thought for a moment that it was fresh water. Then he saw two of his shipmates walking on the water. He asked them where land was and thought that they told him to swim towards the moonlight to reach land. And he actually followed that silver route.

(5) How was Arne Nicolaysen rescued from his terrible ordeal in the sea? What was his condition then?

Ans. When Arne was on the verge of madness he saw the lights of a ship approaching him. He could clearly hear the sound of the engines coming to a halt. It was no vision! He saw before him a life-belt coming through the air. It was suspended for him by the tanker *British Surveyor*. When he was fished up, the people attended to him at once. He was in a serious condition. His hands were bloodless, swollen, his face was black, his arms ached badly, he was shivering with cold. Above all, he was so thirsty that he requested the captain to give him a bucketful of water. But the captain wisely gave him a very little quantity to begin with.

(6) Describe Arne Nicolaysen's heroic struggle for life after falling overboard into the sea. *OR*

Describe the physical and mental suffering Arne Nicolaysen had to experience after he fell overboard.

Ans. When Arne Nicolaysen found himself in the water, he could not believe it. It was some nightmare, he thought. He felt insulted, angry. Slowly he calmed down and looked about him. He decided to keep floating till morning. He wanted to pull off his trousers, but the thought of sharks held him back. He

saw many ships passing by that day, but he could not draw their attention to himself. Gradually, the scorching heat of the sun made him weaker and extremely uncomfortable. His face was stiff with salt. His tongue was swollen. Hunger and acute thirst harassed him. The heat made him drowsy, but he had to struggle against falling asleep. As the sun set, he was completely exhausted. For a moment, he felt like throwing away his life. He was on the verge of madness and began to see visions of his mother, of his ship-mates.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) When this message ..... *(send)*, Arne Nicolaysen was still in the water. He was ..... *(be)* there for twenty-nine hours.

(2) There ..... *(be)* a set to his jaw and a light in his eyes that ..... *(say)*, "I ..... *(love)* life and ..... *(intend)* to enrich it."

(3) About eleven o'clock Arne ..... *(go)* below to his cabin, ... *(kick)* off his shoes and ..... *(lie)* back on his bunk ..... *(think)* of home.

(4) There ..... *(be)* only one way to account for what ..... *(happen)*.

(5) There ..... *(be)* only one sensible thing ..... *(do)*: ..... *(keep)* afloat until it was light enough for some ship ..... *(see)* him.

(6) He ..... *(be)* about ..... *(pull)* off the gaberdine slacks he ..... *(put)* on for the party when one short word ..... *(run)* down his spine like an icy finger : sharks.

(7) "Long after midnight," Arne says, "I ..... *(see)* a ship ..... *(come)* towards me. But she seemed ..... *(change)* course, and ..... *(miss)* him by hundreds of yards.

(8) More than once he ..... *(awaken)* by his mouth ..... *(fill)* with salt water.

(9) When the sun ..... *(go)*, he ..... *(begin)* to get frantic, and ..... *(try)* several times ..... *(drown)* himself by ducking under the surface.

(10) So he ..... *(drink)*, and for a few moments he ..... *(be)* so nearly out of his mind that he ..... *(think)* it ..... *(be)* fresh water.

(11) For suddenly he ..... *(jar)* by the lights of a ship ..... *(come)* straight at him.

(12) Two weeks later, Arne Nicolaysen ..... *(be)* home, and almost ..... *(recover)*.

(13) When I ..... *(see)* him a month later in Oslo, Arne ..... *(be)* restless, and eager ..... *(get)* another ship. The *Silverspray* by then, ... *(near)* a port in India.

Ans. (1) When this message **was sent,** Arne Nicolaysen was still in the water. He was **to be** there for twenty-nine hours.

(2) There **is** a set to his jaw and a light in his eyes that **say**, "I **love** life and **intend** to enrich it."

(3) About eleven o'clock Arne **went** below to his cabin, **kicked** off his shoes and **lay** back on his bunk **thinking** of home.

(4) There **was** only one way to account for what **had happened**.

(5) There **was** only one sensible thing **to do**: **keep** afloat until it was light enough for some ship **to see** him.

(6) He **was** about **to pull** off the gaberdine slacks he **had put** on for the party when one short word **ran** down his spine like an icy finger : sharks.

(7) "Long after midnight," Arne says, "I **saw** a ship **coming** towards me." But she seemed **to change** course, and **missed** him by hundreds of yards.

(8) More than once he **was awakened** by his mouth **filling** with salt water.

(9) When the sun **had gone,** he **began** to get frantic, and **tried** several times **to drown** himself by ducking under the surface.

(10) So he **drank,** and for a few moments he **was** so nearly out of his mind that he **thought** it **was** fresh water.

(11) For suddenly he **was jarred** by the lights of a ship **coming** straight at him.

(12) Two weeks later, Arne Nicolaysen **was** home, and almost **recovered.**

(13) When I **saw** him a month later in Oslo, Arne **was** restless, and eager **to get** another ship. The *Silverspray* by then, **was nearing** a port in India.

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) "The next thing I knew," he says, "I was in the water."

Ans. He says that the next thing he knew he was in the water.

(2) "When the article came to my mind," says Arne, "I stopped yelling and banging the water. I looked round. I took stock."

Ans. Arne says that when the article came to his mind he stopped yelling and banging the water and that he looked round and took stock.

(3) "Long after midnight," Arne says, "I saw a ship coming towards me. It looked as though when she saw me she turned away."

Ans. Arne says that long after midnight he saw a ship coming towards him. He further observes that it looked as though when she saw him she turned away.

(4) He shook his fist at one ship and shouted : "I'll report you to the company for not keeping a proper look-out!"

Ans. He shook his fist at one ship and shouted that he would report her to the company for not keeping a proper look-out.

(5) "If I get cramp," he said to himself, "It is all finished."

Ans. He warned himself that if he got cramp it was all finished.

(6) "Where is land?" Arne asked them. "Swim towards the moonlight," they answered, "and you'll reach land."

Ans. Arne asked them where land was. In reply they told him to swim towards the moonlight and assured him that he would reach land.

(7) "But next time I fall overboard," he said with a smile, "I will have in my pocket a small mirror to catch the sun and flash at all the ships that go by without stopping."

Ans. But he said with a smile that next time he fell overboard he would have in his pocket a small mirror to catch the sun and flash at all the ships that would go by without stopping.

(C) Punctuation

Q. Punctuate the following :

(1) there is a set to his jaw and a light in his eyes that say i love life and intend to enrich it

Ans. There is a set to his jaw and a light in his eyes that say, "I love life and intend to enrich it."

(2) the next thing i knew he says i was in the water

Ans. "The next thing I knew," he says, "I was in the water."

(3) he said if you ever run into danger keep your head-think

Ans. He said, "If you ever run into danger, keep your head-think!"

(4) long after midnight arne says i saw a ship coming towards me

Ans. "Long after midnight," Arne says, "I saw a ship coming towards me."

(5) if i get cramp he said to himself it is all finished

Ans. "If I get cramp," he said to himself, "It is all finished."

(6) i think i saw my whole life twice he said

Ans. "I think I saw my whole life twice," he said.

(7) where is land arne asked them

Ans. "Where is land?" Arne asked them.

(D) Transformation

Q. Transform the following as directed :

(1) There came a radiogram for Mrs. Lilly Nicolaysen, who lived alone in a little house near Oslo. *(Make it simple.)*

(2) When this message was sent, Arne Nicolaysen was still in the water. *(Make it simple.)*

(3) He is a powerfully-built fellow. *(Make it exclamatory.)*

(4) He has the self-sufficient, quiet poise of a man twice his age. *(Make it complex.)*

(5) I love life and intend to enrich it. *(Make it simple.)*

(6) If you ever run into danger, keep your head. *(Make it simple.)*

(7) When the article came to my mind, I stopped yelling. *(Rewrite using 'No sooner ..... than' and then 'as soon as'.)*

(8) He was a strong swimmer. *(Make it exclamatory.)*

(9) Sharks are surprisingly timid. *(Make it exclamatory.)*
(10) I saw a ship coming towards me. *(Make it complex.)*
(11) When she saw me, she turned away. *(Make it simple.)*
(12) He was without so much as an orange crate to cling to.
(Make it negative.)
(13) He lost count of the ships he saw that day. *(Make it simple.)*
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(14) I must not get cramp, or it is all finished.
(Make it complex or rewrite using 'if'.)
(15) He needed rest, but he never floated quite motionless.
(Make it first complex and then simple.)
(16) Swim towards the moonlight, and you will reach land.
(Make it complex.)
(17) Arne will never understand how he went overboard.
(Make it affirmative.)
(18) He lay back on his bunk thinking of home. *(Make it compound)*
(19) There was only one way to account for what had happened.
(Make it simple.)
(20) There was only one sensible thing to do. *(Make it negative.)*
(21) It cheered and warmed Arne. *(Make it simple.)*
(22) The deck hands were not working. *(Make it affirmative.)*
(23) Sharks do not like to be shouted at. *(Make it affirmative.)*
(24) This was no vision. *(Make it affirmative.)*

Ans. (1) There came a radiogram for Mrs. Lilly Nicolaysen living alone in a little house near Oslo.
(2) At the time of the despatch of this message, Arne Nicolaysen was still in the water
(3) What a powerfully built fellow he is!
(4) He has the self-sufficient, quite poise of a man who is twice his age.
(5) Besides loving life I intend to enrich it.
(6) In the event of your ever running into danger, keep your head.
(7) (i) No sooner did the article come to my mind than I stopped yelling.
(ii) As soon as the article came to my mind, I stopped yelling.
(8) What a strong swimmer he was!
(9) How timid sharks are!
(10) I saw a ship that was coming towards me.
(11) On seeing me she turned away.
(12) He had not even an orange crate to cling to.
(13) He lost count of the ships seen by him that day.
(14) If I get cramp, it is all finished.
(15) **Complex** : Though he needed rest, he never floated quite motionless.
Simple : In spite of his need for rest he never floated quite motionless.
(16) If you swim towards the moonlight, you will reach land.
(17) Arne will always fail to understand how he went overboard.

(18) He lay back on his bunk and thought of home.
(19) There was only one way to account for the happening.
(20) Except one, there was no other sensible thing to do.
(21) Besides cheering Arne it warmed him.
(22) The deck hands were idle. **OR** The deck hands were on a holiday.
(23) Sharks dislike to be shouted at.
(24) This was far from vision. **OR** This was anything but vision.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *so much as;* (2) *to cling to;* (3) *out of reach;* (4) to account for; (5) *to run into;* (6) *to keep one's head;* (7) *to take stock;* (8) *at any rate;* (9) *to lose count of;* (10) *to get cramp;* (11) *to be haunted by;* (12) *to go mad;* (13) *to be out of one's mind;* (14) *to be jarred by.*

Ans. (1) He didn't **so much as** asked me to sit down.
(2) The child **was clinging to** its mother's skirt.
(3) I thought success was **out of reach.**
(4) The police could not **account for** the sudden outbreak of riots.
(5) You should take my advice in case you **run into** a similar difficulty.
(6) He was a courageous man and could always **keep his head** in critical situations.
(7) I **took stock** of the situation and decided to act promptly.
(8) **At any rate** the government was determined to bring down the prices.
(9) The leader was so tired that he **lost count of** the people he had met that day.
(10) The player had to leave the field because he **got cramp.**
(11) The old woman was often **haunted by** the visions of her daughter.
(12) The poor man **went mad** because of the terrible shock.
(13) Everybody could see that the fellow **was out of his mind.**
(14) He **was jarred by** the sudden appearance of his enemy before him.

17. THE INTELLIGENT ANT

–C. Bernard Rutley

SUMMARY

Bismarck loved order and he had great admiration for ants because in their community every individual ant constantly works for the good of the community. He thought this was a perfect state.

A city of ants is a busy centre. The homes of the ants are below small mounds, and inside the mounds, ants are busy working night and day in

chambers and along galleries. The centre of an ant community is the queen. She alone lays the eggs which later become the whole next generation inhabiting an ant city. There are worker ants, nurse ants, sentinel ants, all helping the grubs to reach the final stage of their growth, that of tiny ants.

There are no unemployed and no slackers in an ant community. Some ants are busy collecting food and others repairing the nest. There are yet other ants which milk greenflies or aphides and collect the drops of honey.

English ants are harmless. But the leaf-cutting ants of tropical America do considerable damage and are a positive danger to living creatures. Leaf-cutting ants are vegetarian. They cut the leaves of trees into small pieces and store them in big chambers where they eventually decay. A small fungus grows on these rotten leaves. This fungus is the food of these ants.

The hunter ants are terrible. The author calls them 'cannibal ants'. These ants move in huge armies, and kill and eat every insect, beetle, cricket and cockroach that they find during their march. Nothing is safe from these hunter ants. Even human beings have reason to be afraid of them. Fortunately, these ants hate kerosene.

Some ants attack the homes of other ants and capture them and make them their slaves.

It is also believed that ants have some form of reasonable government as well as reasoning powers. Ants are known to play games, nurse their sick and to bury their dead. Everyone is forced to work and nobody is allowed to shirk work in an ant's colony.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) This seems a queer choice. OR
He was a man who loved order. OR
His idea of a perfect State was one in which every person worked for the good of the whole community. (Page 76)

Ans. This sentence occurs in the lesson *'The Intelligent Ant'* written by C. Bernard Rutley. It is an interesting and informative article on the life of ants and the well-knit organization of their community.

Bismarck, the great Chancellor of Germany, once remarked that he would like to return as an ant if he had to live a second life in this world. The writer observes that this is a very strange choice considering that there are many other creatures which are stronger, finer and more beautiful than an ant. He, however, explains that Bismarck was a lover of an well-ordered and disciplined society. According to Bismarck, the essence of a perfect, faultless State is that order in which every individual works for the general good. And he believed that this trait is more conspicuous among ants than any other living creatures including man.

(2) There are no unemployed, no slackers, in an ant community. (Page 77)

Ans. This extract is taken from the lesson *'The Intelligent Ant'* which is a piece by C. Bernard Rutley. It is an interesting and informative description of the life of ants and the organization of their community.

Here, the writer makes a pointed reference to an outstanding feature of the ant community. He tells us that there are no ants without employment. There are no shirkers, no idle ants. The nurse ants look after the young. The sentinel ants keep a constant watch against the approach of an enemy. Other ants collect food, repair the nest or milk the ants' cows. In short, all ants are engrossed in doing things useful to their community.

(3) There, in course of time, the leaves decay, and on this decayed green stuff a small fungus grows upon which the ants feed. (Page 77)

Ans. This sentence is taken from the lesson *'The Intelligent Ant'* which is a descriptive piece by C. Bernard Rutley. It is an interesting and informative account of the life of ants and the organization of their community. It brings out the ants' spirit of co-operation and devotion to the well-being of the community.

While referring to the leaf-cutting ants of tropical America, the author points out that these ants cause great damage and are a definite danger to all living creatures. They move in armies and if a plantation comes in their way they denude the trees of every leaf. They don't eat the leaves, but cut them into small pieces and store them in large chambers specially made for the purpose. After a certain period, these leaves rot and small mushrooms grow on them. The leaf-cutting ants eat these mushrooms. These leaf-cutting ants are thus vegetarians.

(4) Such ants are hunters, and rarely stay in one spot for long. OR
Woe to the living creature that falls in the track of some of these armies of cannibal ants. (Page 78)

Ans. This sentence is taken from the lesson *'The Intelligent Ant'* which is a piece by C. Bernard Rutely. It is an interesting and informative description of the life of ants and the organisation of their community. It brings out the ants' spirit of co-operation and devotion to the well-being of the community.

Besides the leaf-cutting ants there are other ants which catch and kill insects and eat them. These ants are hunter ants, and they move in large armies, three or four yards wide and hundreds of yards in length. As they move, these armies search every spot and eat whatever creatures they find. They march under the orders of officers who run with these armies, and even dogs, donkeys, leopards, monkeys and snakes fall a prey to these ants. The author says that it is a veritable curse upon living creatures which come in the way of these cannibal ants.

(5) Ants, indeed, are by no means the only inhabitants of ants' nests. (Page 78)

Ans. This sentence is taken from the lesson *'The Intelligent Ant'* which is a

descriptive piece by C. Bernard Rutley. It is an interesting and informative article on the life of ants and the organization of their community. It brings out the ants' spirit of co-operation and dedication to the well-being of the community.

Naturalists who have studied the life of ants tell us that some ants raid the homes of other ants, capture those ants and bring them back as slaves to work for them. Here the author says that it is a fact that there are many other kinds of creatures besides ants who live in the homes of ants. Ants are not the only residents of those homes. Some of these other creatures clean up the nest and do other jobs that are useful to the ants. But there are some other creatures who stay in the homes of ants but do not do any work for the ants.

(6) All this seems to show that ants have some form of reasonable government. (Page 78)

Ans. This sentence is taken from the lesson *'The Intelligent Ant'* which is a piece by C. Bernard Rutley. It gives very interesting information about the organized life of ants.

The author says that there are no unemployed and no sluggards in an ant-community. The entire work seems to be very well divided among different groups, such as, worker ants, nurse ants, sentinel ants, food collectors and so on. It is also noted that ants play games, look after the sick ants and dispose of the dead bodies of the ants in their own way. All these things show the existence of definite order, discipline and administration in the ant community. This leads one to believe that there is some sort of government in an ant community.

(7) It is difficult to say, but it certainly does show a desire to work together for the general good. (Page 79) *(March '87)*

Ans. This is the concluding sentence of the article *'The Intelligent Ant'* written by C. Bernard Rutley. The article gives a very interesting account of the organised life of ants.

The writer gives two instances which confirm the belief that ants have a desire to work for the common weal of their community. When an ant was found trapped in a piece of clay, other ants quickly arrived and rescued the captive. In another instance, the ants broadened a bridge - a small branch - by clinging to each other and to the branch thus enabling others to cross the stream in bigger groups quickly. The writer is inclined to say that all this suggests that ants do have reasoning powers. At any rate, he is emphatic that these instances unmistakably indicate the ants' instinctive desire to work together for the common good

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Why did Bismarck say that he would choose to be an ant in preference to all the other animals?

Ans. Bismarck was a great statesman and father of modern Germany He

successfully brought about the unification of Germany. He loved order and discipline. He wanted every person to work and sacrifice for the good of the whole community. In fact, this was the essence of a perfect state. He knew that this kind of methodical and ordered life and social organization exist among ants more than among dogs, horses, elephants, lions and other big and beautiful animals. And that was why he once said that if he was to live another life in this world and that if he could not be man again, he would prefer to be an ant to being any other animal.

(2) Explain how the eggs of ants are laid and how they gradually become the tiny crawling ants.

Ans. The queen is the centre of an ant community. She alone lays the eggs. These eggs become the entire next generation in the ant city. As the queen lays her eggs, the busy worker ants carry them to the nursery. There the nurse ants look after them carefully. As soon as the grubs are hatched out of the eggs, the nurse ants give them special food to eat. They keep them clean, and do everything necessary for their growth. So the grubs develop, and when they are full-grown, the nurse ants carry them to the cocoon chambers. Here the grubs turn into cocoon. Even at this stage the nurse ants are very watchful. From time to time they carry the cocoons to the top of the mound so that they could get the warmth of the sun necessary for their development. Finally, the cocoons burst open and the tiny ants crawl out.

(3) What are ants' cows? How are they milked?

Ans. Ants keep cows. There are some ants which even make stalls of leaves and silk to keep their cows in. They also make covered galleries for the milking ants to move to and fro from the stalls safely. The ants' cows are not like real cows. The ants' cows are greenfly or aphides the like of which we find on rose bushes in the garden. The milk of these tiny aphides is honeydew. The ant which milks a greenfly strokes it with its antennae, first on one side of it and then on the other. At last tiny drops of honey come out through two tiny holes in the back of the greenfly. This milk is carried away by the ant.

(4) Write a note on leaf-cutting ants.

Ans. The author C. Bernard Rutley tells us that the ants of some warmer countries not only do a great deal of damage but are definitely a danger to living creatures including human beings. Among these the leaf-cutting ants of tropical America are the worst. These ants march in large armies and if a plantation happens to be in their way, they denude the trees of every leaf. But it may be noted that these leaf-cutting ants do not eat the leaves. They cut them into very small pieces and carry them to their nests. These are stored there in large chambers. In due course, these leaves decay and a small fungus grows on this decayed green stuff. The leaf-cutting ants eat this fungus. So the author says that the leaf-cutting ants are vegetarian.

(5) How do the hunter ants move? How dangerous are they? OR
Write a note on the hunter or cannibal ants.

Ans. The hunter ants are always on the move, wandering in search of new

hunting grounds. They generally travel in the night-time. They travel in large armies which are three or four yards wide and hundreds of yards in length. An army like this contains millions of ants. As they march on, they catch hold of cockroaches, beetles, crickets and other insects that they may find, and eat them up. These armies seem to be marching under the command of officers who march with the army. Nothing is safe from these cannibal ants. Dogs, donkeys, monkeys, leopards, snakes and many other animals easily fall a prey to these ants. These ants hate kerosene and so people can save themselves in the night-time from the invasion of these ants by keeping their beds standing in saucers containing kerosene.

(6) What are the special features of an ant community?

Ans. Work in an ant community is divided among various groups. Division of labour seems to be perfect. There is the queen ant, there are worker ants, the nurse ants, sentinal ants and so on. Ants also play games, nurse their sick and bury their dead. Nobody is allowed to remain idle. This shows that ants have some form of reasonable government. A famous naturalist once covered an ant in a piece of clay. Soon another ant came there and tried to set it free. Being unable to do so singly, it went away and brought more companions together and they set the ant free. The author has quoted another example. A column of ants found that a very narrow branch served as a bridge for them to cross a stream. They widened it by clinging to each other and to the branch so that four or five ants could cross the stream abreast over the bodies of their own campanions. Thus ants appear to have reasoning powers, too. These are the special features of an ant community.

(7) Describe the special features of an ant community. OR

How does the author, C. Bernard Rutley, show that life in a city of ants is well-organised and well-ordered?

Ans. In an ants' community we find a perfect example of division of labour. The queen is the centre of the community, and she alone lays the eggs which later form the whole of the next generation in the city of ants. Then, there are busy worker ants, nurse ants and sentinel ants doing their respective jobs. There are no unemployed or slackers or sluggards. There are ants who are constantly doing the work of collecting food and repairing the nest. It may be noted here that in their nest there are chambers, big and small, and gallaries for different purposes and these are kept in good repair. Another remarkable feature of the ant community is that they seem to be fully aware of their duties, and they are busy working for the good of the community. Ants play games, nurse their sick and bury their dead. All these things suggest that ants have a form of reasonable government and also reasoning powers.

(8) What lesson do we learn from ants?

Ans. Every individual ant in an ant community is working endlessly almost non-stop. Their city is a teeming hive. There are no sluggards, slackers or unemployed in their community. This is the first quality of ants that we should learn and cultivate. Another outstanding quality of ants is their superb

organization. Their life is a highly ordered life with perfect division of labour. Everyone works for the well-being of the community and the community too does not neglect the individual. We humans need to develop these traits so that progress can be achieved. We should deem the well-being of the community supreme, and work systematically and selflessly for its growth. We should also learn from ants how to plan our life in the community.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in the brackets :

(1) A great German, named Bismarck, once ..... *(say)* that if he ..... *(have)* to live a second life in this world, and ..... *(tell)* that he could not return as a man, then he would choose ..... *(send)* back to earth as an ant.

(2) Bismarck ..... *(know)* what he ..... *(talk)* about. He ..... *(be)* a man who ..... *(love)* order.

(3) Even at this stage, when the baby ants ..... *(sleep)* the nurse ants ..... *(be)* as watchful as ever.

(4) Whilst the nurse ants ..... *(look)* after the young, sentinel ants ..... *(mount)* guard to give warning of the approach of an enemy.

(5) Meanwhile other ants ..... *(be)* hard at work ..... *(collect)* food, ... *(repair)* the nest, or ..... *(milk)* the ants' cows.

(6) The ants do not eat the leaves, but ..... *(cut)* them into small pieces the size of a six-pence, they ..... *(carry)* them away to their nests where they *(store)* up in large chambers specially ..... *(make)* for the purpose.

(7) Some armies, as they ..... *(march)* along appear ..... *(be)* under the orders of officers who ..... *(run)* alongside the main body, and donkeys, leopards have been known ..... *(fall)* a prey to these ant armies.

(8) Men who ..... *(study)* the ways of ants ..... *(tell)* strange things about their social life.

(9) Some ants ..... *(raid)* the homes of other ants, and, ... *(make)* captives, ... *(bring)* them back to their own nests and compel them ..... *(work)* for their captors.

(10) Why the ants allow them ..... *(stay)* no one ..... *(know)*.

(11) A celebrated naturalist ..... *(tell)* how he ..... *(capture)* an ant and ..... *(cover)* it with a piece of clay so that only its head ..... *(show)*.

(12) Very soon it ..... *(hurry)* away ..... *(return)* in a few minutes with a dozen companions who at once set ..... *(work)* and in a very short time ..... *(set)* the captive free.

Ans. (1) A great German, named Bismarck, once **said** that if he **had** to live a second life in this world, and **was told** that he could not return as a man, then he would choose **to be sent** back to earth as an ant.

(2) Bismarck **knew** what he **was talking** about. He **was** a man who **loved** order.

(3) Even at this stage, when the baby ants **are sleeping** the nurse ants **are** as watchful as ever.

(4) Whilst the nurse ants **are looking** after the young, sentinel ants **are mounting** guard to give warning of the approach of an enemy.

(5) Meanwhile other ants **will be** hard at work **collecting** food, **repairing** the nest, or **milking** the ants' cows.

(6) The ants do not eat the leaves, but **cutting** them into small pieces the size of a six-pence, they **carry** them away to their nests where they **are stored** up in large chambers specially **made** for the purpose.

(7) Some armies, as they **march** along appear **to be** under the orders of officers who **run** alongside the main body, and donkeys, leopards have been known **to fall** a prey to these ant armies.

(8) Men who **have studied** the ways of ants **tell** strange things about their social life.

(9) Some ants **raid** the homes of other ants, and, **making** captives, **bring** them back to their own nests and compel them **to work** for their captors.

(10) Why the ants allow them **to stay** no one **knows**.

(11) A celebrated naturalist **tells** how he **captured** an ant and **covered** it with a piece of clay so that only its head **showed.**

(12) Very soon it **hurried** away **to return** in a few minutes with a dozen companions who at once set **to work** and in a very short time **set** the captive free.

(B) Transformation

Q. Transform the following as directed :

(1) This seems a queer choice *(Make it exclamatory.)*

(2) He was a man who loved order. *(Make it simple.)*

(3) A city of ants is a teeming hive where work is unending.
(Make it simple.)

(4) The homes of these tiny creatures are underneath small mounds raised a little above the surrounding fields. *(Make it complex.)*

(5) Inside the mounds there are chambers and galleries filled with thousands of hurrying little creatures *(Make it complex.)*

(6) As soon as the grubs are hatched out of the eggs, nurse ants feed them with a special food. *(Rewrite using 'No sooner ..... than'.)*

(7) As soon as they are full-grown the nurse ants carry them to the cocoon chamber *(Rewrite using 'No sooner ..... than'.)*

(8) English ants are nearly harmless and do little damage. *(Make it simple.)*

(9) Fortunately, ants hate kerosene. *(Make it complex.)*

(10) Bismarck knew what he was talking about. *(Make it simple.)*

(11) This ordered form of life is found amongst ants more than any other kind of living creature *(Use the positive degree.)*

(12) There are so many finer and more beautiful creatures in the world **than** ants. *(Use the positive degree.)*
(13) There is no unemployed in an ant community. *(Make it affirmative.)*
(14) An ant's cow is not like a real cow. *(Make it affirmative.)*
(15) Even human beings are not safe from them. *(Make it affirmative.)*
(16) No one is allowed to be lazy. *(Make it affirmative.)*

Ans. (1) What a queer choice this seems!
(2) He was a lover of order.
(3) A city of ants is a teeming hive with unending work.
(4) The homes of these tiny creatures are underneath small mounds which are raised a little above the surrounding fields.
(5) Inside the mounds there are chambers and galleries which are filled with thousands of hurrying little creatures.
(6) No sooner are the grubs hatched out of the eggs than nurse ants feed them with a special food.
(7) No sooner are they fully-grown than the nurse ants carry them to the cocoon chamber.
(8) Besides being nearly harmless, English ants do little damage.
(9) It is fortunate that ants hate kerosene.
(10) Bismarck knew the meaning of his talk.
(11) This ordered form of life is not found so much amongst any other kind of living creature as amongst ants.
(12) Ants are not as fine and beautiful as many other creatures in the world.
(13) Every ant is employed in an ant community.
(14) An ant's cow is different from a real cow.
(15) Even human beings are in danger from them.
(16) Everybody is compelled to be busy.

(C) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *at intervals;* (2) *to look after;* (3) *to mount guard;* (4) *to and fro;* (5) *to strip of;* (6) *a great deal of;* (7) *in course of time;* (8) *to set out;* (9) *to fall a prey to;* (10) *by no means;* (11) *to set one free;* (12) *to set to work.*

Ans. (1) **At intervals,** he visits his old parents and enquires after them.
(2) Our principal **looks after** our school.
(3) The army **was mounting guard** on that strip of land so that it could move into action at any moment.
(4) The old man was moving **to and fro** inside the hall.
(5) In the hailstorm the trees in this area **were stripped of** all their leaves.
(6) Recently, there has been **a great deal of** reduction in the petrol prices all over the world.
(7) **In course of time,** India will take her position among the developed countries.

(8) We must **set out** for the station now to be able to catch the train.
(9) Weak minds easily **fall a prey to** all sorts of temptations.
(10) He is **by no means** a fool.
(11) On the last Republic Day, some political prisoners **were set free.**
(12) It is eleven o'clock, let us **set to work** now.

18. THE TROJAN HORSE

–Dr. Jayant Narlikar

SUMMARY

The story *'The Trojan Horse'* takes place in the year 2050 A.D. Jackson, one of the four Astro-observers on SS–6 (Space Observation Station), was alerted when the red button on his apparatus lit up and beeping sounds were heard. These signs showed the presence of an alien spacecraft – popularly known as UFO.

Jackson immediately sent a message to the USF (United Space Federation) computer about it. The USF confirmed that it was a UFO and asked Jackson to await further orders.

The chairman of the USF immediately summoned a meeting of the representatives of all nations to let them know that no nation admitted responsibility for that UFO. He now called upon them to decide quickly what should be done about the Unidentified Flying Object (UFO). He then showed the orbit and the parameters of that UFO on the TV screen.

Dr. Singh, a scientist of great perception, said that two courses were open to them : to destroy it or to study it and get as much information from it as possible. He suggested taking pictures of that UFO by remote sensing techniques.

Gupta, the Astro-observer on SS–6 was entrusted with that task. He at once left in a space capsule equipped with arms, food and the necessary equipment of photography. When he saw the UFO on his TV screen, he felt that he had seen it before. But he could not remember any details about it. He took photographs and sent them to USF head-quarters.

As soon as Dr. Singh examined those pictures, he identified that UFO as Pioneer–10, a spacecraft sent from the earth itself in 1972. It was obviously sent back to the earth by some friendly civilization. He asked his colleagues also to note that the interiors of the spacecraft contained nothing dangerous for the earth. This was his first guess-work.

After four hours of sleep he woke up when his son, 10 years old, asked him, "What is a Trojan Horse?" Dr. Singh told him that it was a device to get into the enemy camp without rousing suspicions. And, somehow, this conversation made Dr Singh to view the UFO in a different light. In the next emergency meeting of the representatives, he asked them to have further tests, and he

informed them that he had, on his own, sent Takeno (another Astro-observer) to use electron beams and take more pictures of the UFO.

While the meeting was proceeding, Dr. Singh got a message from Takeno that the pictures taken by using electron beams were blank. So Dr. Singh told the representatives that the alien spacecraft was not Pioneer–10, as he had earlier said, but a replica of the original made of anti-matter which prevented matter from touching it or coming close to it. It was obviously sent to the Earth by some unfriendly planet. He then explained at length how dangerous and annihilating it could have been to welcome such a UFO amongst them.

He advised them that it must be destroyed quickly. It was not a friendly gesture from a friendly civilization at all. It was 'The Trojan Horse' that was intended to cause total holocaust here on our Earth.

So the 'Trojan Horse' was destroyed at once.

The chairman sincerely congratulated Dr. Singh and thanked him for saving mankind from an impending holocaust.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) They were supposed to indicate the presence of an alien object in the neighbourhood of the Earth. (Page 80) OR

He sent a message to the USF computer giving location of the alien spacecraft. (Page 81)

Ans. This sentence is taken from the lesson '*The Trojan Horse*' which is a science-fiction story by Dr. Jayant Vishnu Narlikar. The story takes place in 2050 A.D., therefore, it is a purely imaginary story. An unidentified flying object was detected from the Space Observation Station. And after a lot of discussion and tests it was decided to destroy it.

Jackson, one of the four Astro-observers on Space-Sensor, saw the red light coming up on his apparatus and he heard beep-beep sounds at the same time. These two signs together showed that there was something unusual, something strange happening in the space around the Earth. It also pointed to the presence of some foreign spacecraft near the Earth. Therefore, Jackson's duty was clear. He at once sent a message to the United Space Federation (USF) computer conveying information about the exact area where the foreign spacecraft was flying.

(2) This was the beginning of the unexpected. (Page 81)

Ans. These significant words occur in the lesson '*The Trojan Horse*' written by Dr. Jayant Vishnu Narlikar. It is an imaginary story that is supposed to take place in 2050 A.D. An unidentified flying object is detected in the neighbourhood of the Earth. It was proved to be dangerous for the Earth and so it was ultimately destroyed.

Jackson sent word to the USF computer about the presence of an alien spacecraft close to the Earth. He then expected that the alert signal would be

automatically switched off when the computer found the spacecraft mentioned in its classified register. But on this occasion, the red light and the beeping sound were not switched off. Instead, he was informed on his T.V. screen that the spacecraft concerned was a UFO–Unidentified Flying Object. He was also asked to wait for further instructions. That is why the writer remarks that it was unexpected, that something unusual had begun to happen.

(3) His fast calculating brain and perceptive mind were the envy of his colleagues. (Page 82)

Ans. This sentence is taken from the lesson *'The Trojan Horse'* which is a science-fiction story by Dr. Jayant Vishnu Narlikar. It is an imaginary story taking place in 2050 A.D. A foreign spacecraft was detected in the space close to the Earth. It was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

At the conference of the space-representatives of all nations, the chairman described the orbit and the parameters of the alien spacecraft. At once Dr. Singh, a scientist of exceptional acumen, observed that the spacecraft would cross the moon orbit the next day and would be close to SS–6 a couple of days afterwards. In admiration, the chairman exclaimed that Dr. Singh was absolutely right. Praising the great achievements of Dr. Singh, the writer remarks here that Dr. Singh had a brain that could think and calculate fast with mathematical precision and that he had the rare ability of foreseeing and comprehending phenomena mentally. No wonder, then, that Dr. Singh was envied by his colleagues.

(4) "We have to accept risks if we are to make progress. After all, we humans have progressed this far by accepting well-considered risks." (Page 82)

Ans. This extract occurs in the lesson *'The Trojan Horse'* which is a science-fiction story by Dr. Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. It was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

At the conference of the space-representatives of all nations, Dr. Singh suggested two ways of dealing with the alien spacecraft noticed in the neighbourhood of the Earth. The first way was simple and straight forward . destroy it and close the chapter As a scientist, however, Dr. Singh was against taking that course. The other course suggested by him was to find out from where that spacecraft had come and what things it had in it. He, therefore, advised the scientists to watch it closely. But the chairman said that it would be dangerous to watch it closely. Dr. Singh's retort was sharp and convincing. He observed that they must take risks if they have to make progress, and reminded them that man had made progress so far by accepting great challenges i.e., by taking risks.

(5) "Gupta, you are a lucky devil! You get this chance while we keep looking ..... and just looking for ever." (Page 82)

Ans. This extract is taken from the lesson *'The Trojan Horse'* which is a

science-fiction story by Dr. Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. It was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

Jackson, the Astro-observer, made the remarks under reference. On Dr. Singh's suggestion it was decided to take pictures of the UFO. When the USF accordingly instructed SS-6, Gupta was on duty there. So he naturally got that job. Jackson was rather envious of him because Gupta proved to be a lucky fellow to get the opportunity to move out and carry out the adventurous job of taking pictures of the UFO, while the other three AOs including Jackson just stayed put and kept on watching for ever from the Space-Sensor.

(6) "You young men of today are so ignorant of history! Otherwise you wouldn't have been so mystified." (Page 83)

Ans. This extract is taken from the lesson *'The Trojan Horse'* which is a piece of science-fiction by Dr. Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. It was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

Gupta had taken pictures of the alien spacecraft and sent them to the USF. Dr. Singh was studying those pictures when he suddenly exclaimed that it was a very strange, a very odd simultaneous occurrence of events. He then asked his colleagues if they could recognize that spacecraft. But he saw only confusion and curiosity on every face, so he remarked that the young men of the day did not know history; and that was why they were so bewildered. He then explained to them that the pictures sent by Gupta were, in fact, of Pioneer-10 spacecraft which was launched from the Earth in 1972.

(7) "Even morons like you can see that Gupta's pictures are remarkably similar to these." OR

There was a stunned silence as everyone digested these remarks. (Page 84)

Ans. This is an extract from the lesson *'The Trojan Horse'* which is a science-fiction story by Dr Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. It was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

Dr. Singh showed on the TV screen a historical picture from the computer archives. It was a flat plate of metal enclosed in Pioneer-10. He explained that on that plaque the universal language of mathematics, physics and astronomy was used. At this stage a young man pointed to the figures of a man and a woman, and teasingly remarked that Dr. Singh should not forget biology also. Dr. Singh showed more pictures of Pioneer-10 spacecraft and cuttingly retorted that even stupid persons—like the young men sitting before him—could easily understand that pictures sent by Gupta were quite similar to those he was showing them, i.e., of Pioneer-10. When Dr. Singh made those scathing

remarks everybody was stunned and confused and as a result there reigned complete silence for some time.

(8) "The creatures who found it, decoded all the information and have sent it back to us as proof of their friendship." OR

"My guess is that those extra-terrestrials have simply returned it to us as it was." (Page 84)

Ans. This is an extract from the lesson *'The Trojan Horse'* which is a science-fiction story by Dr. Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. It was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

Dr. Singh was explaining why Pioneer - 10 spacecraft sent from the Earth in 1972 had come back. He admitted that he was wrong when he said earlier that its return to the Earth was a coincidence. It was not that. He now told the space-representatives that Pioneer-10 was stopped by some friendly beings in the middle of its flight. The codified information on the plaque was deciphered by them and then it was sent back to the Earth as evidence of their friendship. In support of this statement, he pointed out that the pictures sent by Gupta showed that there was nothing dangerous inside the spacecraft. He believed, he said, that those creatures from the outer world had sent back the spaceship without altering it in any way.

(9) As Dr. Singh made his way to the office he was conscious of a disturbing thought. (Page 85)

Ans. This extract is taken from the lesson *'The Trojan Horse'* which is a science-fiction story by Dr. Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. It was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

Here, the writer gives a dramatic twist to Dr. Singh's ideas about the alien spacecraft. As the scientist was hurrying to his office after a four-hour sleep, his son asked him the meaning of the *'Trojan Horse'*. Dr. Singh explained that the Trojan Horse was a deceitful device to enter the enemy camp without rousing suspicions. But this talk with his son disturbed Dr. Singh's peace of mind. For the first time, the suspicion that the UFO, far from being a friendly one, might as well be a Trojan Horse, began to haunt his mind. It shattered his complacency and compelled him to check all over again by different tests the truth about the UFO.

(10) "Sir! I am grateful that you listened to me earlier. I will be even more so if you listen to me now." (Page 85)

Ans. This extract is taken from the lesson *'The Trojan Horse'* which is a science-fiction story by Dr. Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. After scientific tests, it was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end

After receiving the photographs of the UFO taken by A. O. Gupta, there was another urgent meeting of the space-representatives of all the nations. Just as Dr. Singh rushed in, the chairman congratulated him profusely and praised him saying that they would get back Pioneer-10 intact solely because they listened to him. He also said that they were now discussing how to get it back. Dr. Singh interrupted the chairman's speech and expressed his gratitude for listening to him before. But he assured them all that he would be even more thankful to them if they likewise listened to him again. Dr. Singh wanted them to understand that it was absolutely essential to use new tests to find out whether the spacecraft was really harmless. Otherwise he would have to reverse his earlier view.

(11) From the puzzled faces around him he deduced that none of them had read Greek classics. (Page 86)

Ans. This sentence is taken from the lesson *'The Trojan Horse'* which is a science-fiction story by Dr. Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. It was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

In order to find out the true character of the UFO, Dr. Singh had acted on his own discretion and sent Takeno from SS-6 to take new pictures of the alien space-craft using electron beams. But the other representatives said that they had already used electromagnetic waves for taking pictures and so they would not learn anything more by the new tests. However, Dr. Singh asserted that there was a great deal of difference between the two methods. With the new tests they would know if it was Pioneer-10 or a Trojan Horse. Dr. Singh could see that all the representatives were perplexed and looking askance. None of them understood what the phrase 'The Trojan Horse' signified. Obviously, they had not read ancient Greek literature.

(12) And so the Trojan horse was prevented from achieving its objective. (Page 86)

Ans. This sentence is taken from the lesson *'The Trojan Horse'* which is a science-fiction story by Dr. Jayant Vishnu Narlikar. It is an imaginary story that takes place in 2050 A.D. A foreign spacecraft was detected in the space near the Earth. After repeated tests, it was found to be dangerous, like the Trojan Horse of the Greeks, and was destroyed in the end.

At the conference of the space scientists Dr. Singh reported that the pictures taken by Takeno using electron beams were totally blank. He told them that it was no Pioneer-10 at all. Contrary to his earlier belief, it was an exact copy of Pioneer-10, but it was made of anti-matter. And for that very reason the spacecraft was dreadfully dangerous. Because it looked exactly like Pioneer-10, their suspicions were not roused at first. Thus, it was just a Trojan Horse. So the representatives decided not to get it back. Everything possible was done and the anti-Pioneer-10 spacecraft was foiled in its diabolical design to

destroy the Earth. It was pushed far away and annihilated at a safe distance in space.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What was the USF? How did it exercise ultimate control on the space around the Earth?

Ans. The USF stood for the United Space Federation. It was a world organization. It had a giant computer and in its archives all the spacecraft of all the nations in the world were recorded and kept in a systematic way. In 2050 A.D. there were thousands of spacecraft moving around the Earth and most of them were recorded in the above computer. But many nations insisted on flying spacecraft on secret missions and so they had declined to declare their information to the Space-Sensors. Still a classified register of such spacecraft was maintained in the giant computer of USF. If an unrecorded spacecraft appeared without any record, the USF had the option to destroy the alien object. It was in this way that the USF exercised ultimate control on space around the Earth.

(2) What suggestions concerning the alien spacecraft did Dr. Singh put before the first conference of the space-representatives of all the nations? What decision was taken?

Ans. Dr. Singh said that there were two alternatives before them. The first one was simple and direct. It was to destroy the Unidentified Flying Object and close the matter once and for all. But as a scientist he did not favour that course. He would like to know where that UFO came from and what it contained. If it was destroyed, they would never know the truth about these things. He, therefore, suggested that they should watch the UFO closely. The chairman, however, was apprehensive of keeping a close watch on the UFO as it might prove dangerous. But Dr. Singh pointed out that they would have to accept risks if they were to make any progress. In the end, he suggested that they should at least try to take pictures of the UFO by remote sensing techniques. This suggestion was accepted by all.

(3) Why, according to Dr. Singh, was Pioneer-10 sent from the Earth in 1972? Why did he first think, wrongly, that it was sent back to Earth by friendly creatures? OR

What were Dr. Singh's views on the UFO initially?

Ans. As soon as Dr. Singh examined the pictures of the UFO, taken by Gupta, he identified it as Pioneer-10 which was made here on the Earth and was sent into the space in 1972. He believed that it was sent with a plaque enclosed in it. And the plaque carried codified information about the Earth and its inhabitants with the hope that the plaque might be found by some friendly creatures in the outer space.

When he identified the UFO as Pioneer-10, he thought that it was a strange coincidence that the space-craft should change direction and head back towards the Earth. Then he explained that some friendly beings in the outer

space must have intercepted Pioneer–10, decoded all the information and sent it back to the Earth to demonstrate their friendship. These were Dr. Singh's initial views on the UFO.

(4) Why was the anti-Pioneer–10 destroyed? OR

What is the significance of the title 'The Trojan Horse'? How was the 'Trojan Horse' prevented from achieving its nefarious design?

Ans. The Trojan Horse was a tricky device to get into enemy camp without rousing suspicions. As Dr. Singh was explaining this to his son, a terrible idea struck him that the alien spacecraft might very well be a modern Trojan Horse. He at once got some tests carried out and found that the pictures of the UFO taken using electron beams were blank. That meant that though the UFO looked like Pioneer – 10, it was only a replica of the original and it was made of anti-matter. So it became clear to the scientists that it was being sent to the Earth not as a friendly gesture, but to deal a death blow to the Earth.Therefore, prompt steps were taken. The anti-Pioneer–10 was pushed away from the Earth and annihilated in outer space. Thus the title '*The Trojan Horse*' is quite appropriate.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in the brackets :

(1) On rare occasions this ..... *(happen)* in the past and the explanation ..... *(be)* simple.

(2) He ..... *(send)* a message to the USF computer ..... *(give)* location of the alien spacecraft.

(3) "We ..... *(have)* two alternatives before us. The first ..... *(be)* simple and direct : ..... *(destroy)* the UFO and ..... *(do)* with it," said Dr. Singh.

(4) "It so ..... *(happen)* that I was on duty when the order ..... *(come)*," Gupta ..... *(say)*, beginning ..... *(prepare)* himself for the job.

(5) Its mini-computer ..... *(be)* an ideal navigator and it promptly ..... *(set)* the capsule on the course that Gupta ..... *(want)* it ..... *(take)*.

(6) ..... *(dismiss)* the notion as ridiculous Gupta ..... *(fish)* out his photographic equipment.

(7) But if Pioneer–10 was not programmed ..... *(return)* to the earth, how did it manage ..... *(do)* so?

(8) The creatures who ..... *(find)* it, decoded all the information and ..... *(send)* it back to us as proof of their friendship.

(9) Dr. Singh ..... *(wake)* up exactly four hours after he ..... *(go)* to sleep.

(10) The Trojans ..... *(take)* the horse in without suspecting that it

..... *(conceal)* Greek warriors inside That is how the Greeks ..... *(get)* in and Troy ..... *(fall)*.

(11) Since time ..... *(run)* out I ..... *(take)* the liberty of dispatching Takeno from SS-6 on a new mission.

(12) He ..... *(listen)* intently, and ..... *(put)* the receiver down ..... *(announce)* : "Ladies and Gentlemen, I just ..... *(speak)* to Takeno."

Ans. (1) On rare occasions this **had happened** in the past and the explanation **had been** simple.

(2) He **sent** a message to the USF computer **giving** location of the alien spacecraft.

(3) "We **have** two alternatives before us. The first is simple and direct : **destroy** the UFO and **be done** with it," said Dr. Singh.

(4) "It so **happened** that I was on duty when the order **came**," Gupta **said**, beginning **to prepare** himself for the job.

(5) Its mini-computer **was** an ideal navigator and it promptly **set** the capsule on the course that Gupta **wanted** it **to take.**

(6) **Dismissing** the notion as ridiculous Gupta **fished** out his photographic equipment.

(7) But if Pioneer-10 was not programmed **to return** to the earth, how did it manage **to do** so?

(8) The creatures who **found** it, decoded all the information and **have sent** it back to us as proof of their friendship.

(9) Dr. Singh **woke** up exactly four hours after he **had gone** to sleep.

(10) The Trojans **took** the horse in without suspecting that it **concealed** Greek warriors inside. That is how the Greeks **got** in and Troy **fell.**

(11) Since time **is running** out I **have taken** the liberty of dispatching Takeno from SS-6 on a new mission.

(12) He **listened** intently, and **putting** the receiver down **announced** : "Ladies and Gentlemen, I just **spoke** to Takeno."

(B) Indirect Narration

Q. Change the following into indirect narration :

(1) A message from the USF told Jackson : "This is a UFO (Unidentified Flying Object). Await further instructions."

Ans. A message from the USF told Jackson that it was a UFO (Unidentified Flying Object) and that he should await further instructions.

(2) Jackson said to Gupta and Takeno : "USF is consulting all nations to identify the UFO. If they don't ....."

"Then we will have to destroy whatever it is," Gupta burst out impulsively.

"Let us wait and see," said Takeno.

Ans. Jackson informed Gupta and Takeno that the USF was consulting all nations to identify the UFO, and that if they didn't ..... here Gupta interrupted and remarked impulsively that in that case they would have to

destroy whatever it was. Takeno, however, suggested that they should wait and see.

(3) "Friends, I have to report a very unusual development," the chairman said to the representatives. "SS-6 has reported a UFO in the neighbourhood and our computer has no record of it."

Ans. The chairman addressed the representatives as friends and announced that he had to report a very unusual development. He added that SS-6 had reported a UFO in the neighbourhood and their computer had no record of it.

(4) "May we know the orbit and the present location of the UFO?" asked one representative. "SS-6 reports that it is presently between the orbits of Earth and Mars and is heading towards us," said the chairman.

Ans. One representative requested the chairman to let them know the orbit and the location of the UFO at that hour. The chairman replied that as reported by SS-6 it was between the orbits of Earth and Mars at that time and that it was heading towards them.

(5) Dr. Singh, a scientist said, "I guess by tomorrow this spacecraft will cross the Moon's orbit and will come close to SS-6 a couple of days later."

"How right you are, Dr. Singh," said the chairman who was impressed.

Ans. Dr. Singh, a scientist, submitted that he guessed that by the next day the spacecraft would cross the Moon's orbit and would come close to SS-6 a couple of days afterwards. Thereupon, the chairman, who was impressed told Dr Singh that he was quite right.

(6) Dr. Singh suggested to the representatives : "Let us watch it closely. If it is from outer space it will tell us a lot."

"But observation, and that too, closely, will entail danger," the chairman said.

Dr. Singh said, "We have to accept risks if we are to make progress."

Ans. Dr. Singh suggested to the representatives that they should watch it closely. He added that if it was from outer space it would tell them a lot. But the chairman expressed his fear that observation, and that too, closely, would entail danger. Dr Singh, however, replied that they had to accept risks if they were to make progress.

(7) "Gupta, you are a lucky devil! You get this chance while we keep looking forever," Jackson said.

"It's all a matter of chance, my lad!" Gupta said.

Ans. Jackson told Gupta that he was a very lucky man. He further told him that he got that chance while they kept looking forever. Thereupon Gupta addressed him familiarly and remarked that it was all a matter of chance.

(8) Dr Singh said, "Pioneer-10 is back today, after having gone well beyond the solar-system."

"Why was it sent?" asked a colleague.

Ans. Dr Singh informed his colleagues that Pioneer-10 was back that day

after having gone well beyond the solar-system. One of his colleagues asked him why it had been sent.

(9) Dr. Singh said, "There is nothing dangerous inside Pioneer-10. My guess is that those extra-terrestrials have simply returned it to us as it was."

"But why?" asked a colleague.

"Must be their sense of humour!"

Ans. Dr. Singh told his colleagues that there was nothing dangerous inside Pioneer 10. He added that his guess was that those extra-terrestrials had simply returned it to them as it was. But a colleague wanted to know why they should have done so. Dr. Singh answered that it must have been their sense of humour.

(10) "Daddy! What is a Trojan horse? I found a reference to it in a story but I did not get its meaning," said Sonny.

"It's a long story, Sonny! I will tell you later in detail," said Dr. Singh.

Ans. Dr. Singh's son asked him what a Trojan horse was. He added that he wanted to know it because he had found a reference to it in a story but that he had not got its meaning. Dr. Singh replied that it was a long story and that he would tell him in detail later on.

(11) "So the Trojan horse was a device to get into the enemy camp without rousing suspicions," asked Sonny.

"Right, Sonny, now I must rush. Full story later," said Dr. Singh.

Ans. After listening to Dr. Singh, his son asked him whether the Trojan horse was a device to get into the enemy camp without rousing suspicions. Dr. Singh told him that he was right. Then he said that he had to rush, so he would tell him the full story later.

(12) "Dr. Singh! Congratulations. Thanks to you, we will get Pioneer 10 back intact. Had we not listened to you we would have destroyed such a historic spacecraft," the chairman said.

Dr. Singh said, "Sir! I am grateful that you listened to me earlier. I will be even more so if you listen to me now."

Ans. The chairman congratulated Dr. Singh and expressed his gratefulness saying that it was because of him that they would get Pioneer-10 back intact. He added that if they had not listened to him they would have destroyed such a historic spacecraft. Dr. Singh politely told the chairman that he was grateful that he had listened to him earlier, and added that he would be even more grateful if he (the chairman) listened to him again.

(13) "There is a world of difference between the two techniques. With our new tests we will soon know whether the spacecraft is Pioneer-10 or ....." said Dr. Singh.

"Or? What else can it be?" asked the puzzled representative.

"It could be a Trojan horse," Dr. Singh said.

Ans. Dr. Singh explained that there was a world of difference between the two techniques. He further assured them that with their new tests they would soon know whether the spacecraft was Pioneer 10 or ..... However, the

puzzled representative interrupted him and anxiously asked him what else it could be. Dr. Singh replied that it could be a Trojan horse.

(14) "What a narrow escape! Dr. Singh, my personal thanks for saving our planet," the chairman exclaimed with relief.

Ans. The chairman exclaimed with relief that it was a terribly narrow escape. He then personally thanked Dr. Singh for saving our planet (Earth).

(C) Punctuation

Q. Punctuate the following :

(1) then we will have to destroy whatever it is gupta burst out impulsively

Ans. "Then we will have to destroy whatever it is," Gupta burst out impulsively.

(2) friends i have to report a very unusual development the chairman said

Ans. "Friends, I have to report a very unusual development," the chairman said.

(3) how right you are dr singh said the chairman

Ans. "How right you are, Dr. Singh," said the chairman.

(4) but observation and that too closely will entail danger the chairman said

Ans. "But observation, and that too, closely, will entail danger," the chairman said.

(5) its all a matter of chance my lad gupta said

Ans. "It's all a matter of chance, my lad!" Gupta said.

(6) what a strange coincidence dr singh said

Ans. "What a strange coincidence!" Dr. Singh said.

(7) dont forget biology also dr singh remarked a young man

Ans. "Don't forget biology also, Dr. Singh!" remarked a young man.

(8) daddy what is a trojan horse asked sonny

Ans. "Daddy! What is a Trojan horse?" asked Sonny.

(9) dr singh congratulations said the chairman

Ans. "Dr. Singh, congratulations!" said the chairman.

(10) what a narrow escape dr. singh my personal thanks for saving our planet *(March '87)*

Ans. "What a narrow escape Dr. Singh, my personal thanks for saving our planet."

(D) Transformation

Q. *Transform the following as directed* :

(1) Jackson was one of the four Astro-observers on the Space-Sensor going round the Earth *(Make it complex.)*

(2) If the computer did not identify the object from its classified register, the USF had the option to destroy the alien object. *(Rewrite using 'unless'.)*

(3) Nagovich was enjoying his well-earned sleep. *(Make it complex.)*

(4) **We have** to decide how to respond to the situation
(Make it complex.)

(5) **How right** you are! *(Make it assertive.)*

(6) It was he who came up with suggestions for the course of action
(Make it simple.)

(7) Destroy it now and we will never know the answer.
(Make it complex and then simple.)

(8) What a strange coincidence! *(Make it assertive.)*

(9) There was a stunned silence as everyone digested these remarks.
(Make it simple.)

(10) You young men of today are so ignorant of history.
(Make it exclamatory.)

(11) That event has an extremely low probability. *(Make it exclamatory.)*

(12) That event has far too low probability to be credible. *(Remove 'too'.)*

(13) Had we not listened to you, we would have destroyed such a historic spacecraft. *(Rewrite using 'unless'.)*

(14) What a narrow escape! *(Make it assertive.)*

(15) Takeno was never known to get excited. *(Make it affirmative.)*

(16) Our computer has no record of it. *(Make it affirmative.)*

(17) You are a lucky devil. *(Make it exclamatory.)*

(18) It's all a matter of chance. *(Make it nagative.)*

(19) His memory did not provide the answer. *(Make it affirmative.)*

(20) Dismissing the notion as ridiculous Gupta fished out his photographic equipment. *(Make it compound.)*

(21) Don't forget biology also. *(Make it affirmative.)*

(22) If Pioneer-10 was not programmed to return to the Earth how did it manage to do so? *(Rewrite using 'unless'.)*

(23) I did not get its meaning. *(Make it affirmative.)*

(24) Electromagnetic waves are much more sensitive than electron beams.
(Use the positive degree.)

(25) To electromagnetic waves, matter and anti-matter look alike.
(Make it negative.)

Ans. (1) Jackson was one of the four Astro-observers on the Space-Sensor that was going round the Earth.

(2) Unless the computer identified the object from its classified register, the USF had the option to destroy the alien object.

(3) Nagovich was enjoying a sleep which he had well-earned.

(4) We have to decide how we should respond to the situation.

(5) You are absolutely right.

(6) He alone came up with suggestions for the course of action.

(7) **Complex** : If we destroy it now, we will never know the answer.
Simple : In the event of our destroying it now we will never know the answer.

(8) It is a very strange coincidence.

(9) Everyone digested these remarks in a stunned silence.

(10) How ignorant of history you young men of today **are!**

(11) What a low probability that event has!

(12) That event has so low a probability that it cannot **be credible.**

(13) Unless we had listened to you, we would have **destroyed such a** historic spacecraft.

(14) It was a very narrow escape.

(15) Takeno was always known to keep his head.

(16) Our computer is without any record of it.

(17) What a lucky devil you are!

(18) It's nothing but a matter of chance.

(19) His memory failed to provide the answer.

(20) Gupta dismissed the notion as ridiculous and fished out his photographic equipment.

(21) Remember biology also. **OR** Consider biology also.

(22) Unless Pioneer-10 was programmed to return to the Earth, how did it manage to do so?

(23) I failed to get its meaning.

(24) Electron beams are not as sensitive as electromagnetic waves.

(25) To electromagnetic waves, matter and anti-matter do not look different.

(E) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to keep under surveillance;* (2) *at a stretch;* (3) *at the discretion of;* (4) *in the neighbourhood of;* (5) *to come to the point;* (6) *to respond to;* (7) *to fish out;* (8) *to make one's way to;* (9) *to run out;* (10) *to take the liberty of;* (11) *a world of difference;* (12) *a replica of;* (13) *to prevent one from.*

Ans. (1) Our people **have kept** that gang of bad characters **under surveillance** since last Monday.

(2) These scientists work for ten hours **at a stretch** every day.

(3) The 20-point programme is prepared and approved by the Parliament, and it cannot be changed **at the discretion of** local officers.

(4) Many people like to live **in the neighbourhood of** Bombay.

(5) You are digressing; please **come to the point** at once.

(6) The authorities don't generally **respond to** our requests quickly.

(7) The robbers caught hold of the merchant and forced him **to fish out** all the currency notes from his bag.

(8) I saw him while **I was making my way to** the station.

(9) When their stock of food started **running out,** the explorers stopped further advance.

(10) **I took the liberty of** accepting the invitation on your behalf.

(11) There is often **a world of difference** between promise and achievement.

(12) This building is a very fine **replica of** the Taj Mahal.

(13) We wanted to start yesterday, but we **were prevented from** doing so by the sudden heavy rain.

19. A FORCE MIGHTIER THAN VIOLENCE

–Nayantara Sahga

SUMMARY

In the year 1930, Gandhiji started his momentous civil disobedience movement announcing that he would break the salt law. He wrote to the Viceroy Lord Irwin, and on March 12, 1930 he left Sabarmati ashram and embarked on his historic Dandi-march with 78 followers. They reached Dandi on April 5th.

Abbas Tyabji was to take over the leadership of the salt satyagraha from Gandhiji. But as he was arrested, Mrs. Sarojini Naidu took over and led more than two thousand volunteers in a raid on the Dharasana salt depot about 150 miles north of Bombay.

Government resorted to inhuman methods to put down this raid. The volunteers were beaten up mercilessly, and some were even shot dead. But not a single non-violent soldier of Gandhiji's army raised his hand to ward off the lathi blows. Miller, an American journalist who was present on the scene said in his report, "I have never witnessed such harrowing scenes as at Dharasana."

By April the movement was in full swing. Other laws were broken, British goods were boycotted. When Gandhiji was arrested on May 4th, there was a wave of strikes and hartals. A number of officials announced their resignations. Nearly one lakh people went to prison.

The police fired on unarmed crowds in Calcutta, Madras and Karachi. In Peshawar too, the police fired on the crowd. The soldiers of the 18th Royal Garhwal Rifles refused to open fire on their own countrymen.

As a result of the boycott, imports of British cotton goods were reduced to one-third of the previous volume, and sixteen British-owned mills were closed down.

The second phase of non-cooperation movement saw the participation of the Indian women in the freedom struggle on an unprecedented scale. This was Gandhiji's most remarkable contribution to Indian national movement. Women from all classes and walks of life came forward to court arrest. A galaxy of women leaders was born out of this struggle. The work done by the great women leaders paved the way for bringing about a change in the old Hindu law code and the needs and rights of women were recognized.

Another feature of the civil disobedience movement was the growth of

political awakening among the martial tribe of the North-West Frontier Province under the leadership of Khan Abdul Gaffar Khan.

In 1930 the world economic crisis set in which gave a sharp edge to the peasant's struggles, and the strength of the Congress increased.

On March 4, 1931 the Gandhi-Irwin Pact was signed; as a result, non-cooperation movement was suspended and the Government released the political prisoners and stopped its policy of repression for a while. Gandhiji attended the Second Round Table Conference as the sole representative of the Congress. The Conference failed because of the divergent views put forward by leaders of different communities. When Gandhiji returned to India, the Government repression was again in full swing. And inevitably, the non-cooperation movement was renewed. More than 1 lakh 20 thousand people were in prison this time.

The third phase of non-cooperation witnessed grimmer struggles. Newspapers came under severe censorship and Government adopted a new repressive technique of confiscating the property of the satyagrahis. The Karachi Congress in 1931 took the first step towards socialism by declaring that important basic industries should be state-controlled.

The compaign ended in March 1934, when the Congress decided to consider the new constitutional reforms proposed by the British Government.

QUESTIONS AND ANSWERS

Q. 1. Explain the following with reference to the context :

(1) "It is, I know, open to you to frustrate my design by arresting me." (Page 89)

Ans. These words of Gandhiji occur in the article *'A Force Mightier Than Violence'* written by Nayantara Sahgal. She outlines in it, the three phases of the non-cooperation movement led by Mahatma Gandhiji in the early thirties. Her account brings into focus the great moral courage with which the Indians faced the repressive British Government.

These words are quoted from the letter written by Gandhiji to the Viceroy, Lord Irwin before he embarked on the salt satyagraha. He explained in that letter that the salt used by poor Indians to live was so taxed that the burden of it was going to fall mostly on the poor. He requested the Viceroy to deal with this matter and redress the peoples' grievances, failing which Gandhiji would have to break the salt law. Gandhiji was conscious that he, the Viceroy, could, of course, defeat Gandhiji's plan of breaking the law by arresting him. However, Gandhiji reminded him that there would be thousands of people who would come forward after him to continue the movement.

(2) Applicants from all over the country wrote, begging to be included among the volunteers who would accompany him. (Page 89)

Ans. This sentence is taken from the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. She depicts in it, the three phases of the non-

cooperation movement led by Mahatma Gandhiji in the early thirties. Her account highlights the great moral courage with which the Indians faced the repressive British Government

Government had the monopoly in the production of salt. Gandhiji planned to oppose and defy this monopoly. He decided to walk from his ashram at Sabarmati to Dandi, a small village on the seacoast about two hundred miles away. There on the beach he would illegally make salt. The announcement of the satyagraha created an upsurge of enthusiasm among the young and the old all over the country. As a result, many people wrote letters to Gandhiji requesting their inclusion in the batch of volunteers who were to go with him to Dandi.

(3) "Today the pilgrim marches onward on his long trek." (Page 89)

Ans. These words uttered by Pandit Jawaharlal Nehru occur in the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. She depicts in it, the three phases of the non-cooperation movement led by Mahatma Gandhiji in the early thirties. Her account highlights the great moral courage with which the Indians faced the ruthless repression by British Government.

On March 12, 1930 Gandhiji left his ashram and started his *Padyatra* towards Dandi, a village two hundred miles away from Sabarmati. The people of cities and villages on their way, gave them a warm welcome. They sprinkled water on dusty roads to be trodden by their beloved leader. They spread leaves and flowers on the roads and adorned the roadsides with coloured flags and festoons. Jawaharlal Nehru briefly described the scene while explaining the nation's faith and resolve. He said that on that day their great leader, a political pilgrim—Mahatma Gandhiji—started travelling to the sacred place, the village of Dandi and he would go walking, trudging along for two hundred miles. Gandhiji had started the great battle for freedom

(4) It was her job to lead over 2000 volunteers in a raid on the Dharasana salt depot about 150 miles north of Bombay. (Page 89)

Ans. This sentence is taken from the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. She depicts in it the three phases of the non-cooperation movement led by Mahatma Gandhi in the early thirties. Her account brings into focus the great moral courage with which the Indians faced the repressive acts of British Government

Gandhiji reached Dandi on April 5th 1930 with his seventy-eight followers. He had arranged that Abbas Tyabji, the ex-justice of Baroda, would take over the leadership of salt satyagraha from him and after Tyabji, Mrs. Sarojini Naidu should be the leader. However, Tyabji was arrested before he could act in any way and Sarojini Naidu had to take over the leadership. She was entrusted with the task of leading over two thousand volunteers in a surprise attack on the Dharasana salt depot 150 miles north of Bombay. They offered a prayer and pledging themselves to uphold the prestige of the nation at all costs, they marched on the salt depot under the leadership of Sarojini Naidu.

(5) Not one of the marchers even raised an arm to fend off the blows. They went down like ninepins.

Ans. This extract is taken from the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. She depicts in it, the three phases of the non-cooperation movement led by Mahatma Gandhi in the early thirties. Her account highlights the great moral courage with which the Indians faced the repressive British Government.

Here, the writer quotes an American journalist, Miller, to bring out the incomparable moral and physical courage of the Indian satyagrahis in the face of painful provocation. The police rained blows on them, but not a single freedom fighter offered the slightest opposition. They were loyal to the Mahatma's teachings of non-violence and truth. They fell down under the merciless lathi blows by the police. They neither wavered nor resisted. Miller, who was an eye-witness to the grim spectacle describes the satyagrahis falling to the ground just as ninepins fall down without resistance in the game.

(6) "In two or three minutes the ground was quilted with their bodies. Great patches of blood widened on their white clothes." (Page 90)

Ans. These words quoted from Miller, the American Journalist, occur in the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. She depicts in it, the three phases of non-cooperation movement led by Mahatma Gandhi in the early thirties. Her account brings into focus the great moral courage with which the Indians faced the repressive British Government.

Miller, an American journalist, who was an eyewitness to the Dharasana salt satyagraha reports that the police showered steel-shod lathi blows on the heads of the satyagrahis as they advanced in batches towards the salt pans. Those who were severely beaten fell down and lay unconcious or groaning in pain because of broken skulls and shoulders. In no time the ground there was littered with the bodies of the unconscious satyagrahis. Their own blood was flowing on their white clothes. But all that failed to frighten the successive batches of satyagrahis and the survivors.

(7) Immediately after this dramatic event, the police and military were withdrawn from Peshawar, and British forces with air squadrons were sent. (Page 91)

Ans. This sentence is taken from the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. In it she describes the three phases of non-cooperation movement led by Mahatma Gandhi in the early thirties. The article reveals the great moral courage with which the Indian people faced the repression let loose by the Government.

During the course of the Civil Disobedience Movement, a huge demonstration was staged on April 23rd at Peshawar. The mob burnt down an armoured car but the soldiers in it escaped unhurt. Still the police and the soldiers fired on the mob to take revenge. On this occasion two platoons of the 18th Royal Garhwal Rifles refused to fire on their own countrymen and many of them laid down their arms. Soon after this sensational incident, the Indian

police and the military were removed and the British forces were flown there. This event shows the growing influence of nationalistic sentiment among the Indian soldiers.

(8) The majority of these had never left the shelter of their homes, a fact that made their participation all the more remarkable. OR

Gandhi was the first to recognize the great untried strength and ability of Indian women ..... (Page 91)

Ans. This sentence is taken from the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. In it she describes the three phases of the non-cooperation movement led by Mahatma Gandhi in the early thirties. The article reveals the great moral courage with which the Indian people faced the repression let loose by the Government.

Here, the writer is referring to the wave of patriotic sentiment which inspired the women of India to participate in the Civil Disobedience Movement in their thousands from all classes and walks of life. Before this movement there had been some great women devoted to social work. Pandita Ramabai Ranade, Mrs. P. K. Ray and others had without doubt, done great work. But it is to the credit of Gandhiji that common women of India threw away their seclusion and courageously came forward to take an active part in the freedom struggle as never before. The role played by them in this movement is, therefore, all the more remarkable. The writer, therefore, rightly observes that Gandhiji was the first leader to detect and unleash the great hidden strength and energy of Indian womanhood for intensifying the freedom struggle.

(9) The Frontier Gandhi, as he was known, trained his warlike people to take part in the non-violent struggle. (Page 92)

Ans. This sentence is taken from the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. She outlines in it, the three phases of the non-cooperation movement led by Mahatma Gandhi in the early thirties. Her account highlights the great moral courage with which the Indians faced the repressive British Government.

Women's participation in the Civil Disobedience Movement was one of the outstanding achievements under Gandhiji's leadership. The writer here refers to another feature of this period which was the great political awakening among the Pathans of the North West Frontier Province. A traditionally warlike community, these people took conspicuous part in Gandhiji's non-violent struggle under the leadership of Khan Abdul Gaffar Khan known as Frontier Gandhi. Even when in April 1930, the police opened fire on their demonstration, they remained peaceful and thereby earned the respect and admiration of the entire nation.

(10) The session was disappointing. Each community pressed for its own demands. (Page 92)

Ans. This extract is taken from the article *'A Force Mightier Than Violence'* by Nayantara Sahgal. She outlines in it, the three phases of the non-

cooperation movement led by Mahatma Gandhi in the early thirties. Her account highlights the great moral courage with which the Indians faced the repressive British Government.

After the Gandhi-Irwin Pact of March 4, 1931, the Non-cooperation Movement was suspended and the political prisoners were released by the Government. Government also stopped for a while its policy of repression. Congress agreed to take part in the Second Round Table Conference and sent Gandhiji to attend it as the sole representative of the Congress. That session of the Conference was, however, not fruitful at all. Leaders of each community put forward their sectional demands neglecting the major national interests. Gandhiji condemned this policy. He firmly stood by the demand for complete independence for India.

(11) Independence was not to be an end in itself but a means of ending the poverty and exploitation of India's common people. (Page 93)

Ans. This sentence occurs in the lesson *'A Force Mightier Than Violence'* written by Nayantara Sahgal. The non-cooperation movement led by Gandhiji in 1930 is described in it. This account brings out the great moral courage with which the Indians faced the brutal repression let loose by the British Government.

In the concluding part of her article, the writer points out how the strength and popularity of the Congress grew by leaps and bounds in the process of the tough ordeal of non-cooperation. With the participation of the peasants and workers the base of the Congress was greatly widened. Besides the political struggles, it took up the social and economic problems and at the Karachi Congress in 1931 declared that basic industries should be state-controlled. Thus political freedom was not the final objective, but a means to do away with poverty and exploitation of the masses. In this way, the Congress took the first step towards the ideal of socialism.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Why did Gandhiji decide to defy the salt law? OR

What were the reasons behind Gandhiji's decision to break the salt law?

Ans. In 1930, Gandhiji decided to break the salt law for different reasons.

Firstly, the salt law was most unjust and inhuman. Secondly, paying the tax on salt was quite burdensome to the poor. Gandhiji felt that this law was designed to crush the very life out of them. Thirdly, Gandhiji wanted to make salt free from taxes so that the poor people would get real relief in their hard life. Fourthly, Gandhiji felt sure that a call to refuse to pay the salt tax and break the salt law would enthuse the people to come forward like one man. They would gain confidence by refusing to pay the tax on salt and that would instil faith in themselves that they were capable of independent action. Salt satyagraha was thus calculated to enlist mass support for the freedom struggle.

(2) What was Gandhiji's plan for staging the salt satyagraha?

Ans. Once Gandhiji decided to embark on the new phase of non-cooperation, or civil disobedience in 1930, he selected the salt law to be broken. He announced that he would leave his ashram at Sabarmati on March 12, 1930 for Dandi, a small deserted village on the seacoast about 200 miles away. To create the proper atmosphere for the struggle, he purposely told all this to the Viceroy and also to the nation and the whole world. He decided to take with him his trained and trusted satyagrahis from among the ashram mates to ensure that the struggle would remain perfectly non-violent. As he left the ashram and started walking, thousands of people received him at every stage of his march. Gandhiji planned all this to generate an unprecedented enthusiasm and interest among the people. He had also planned that Abbas Tyabji would become the leader after his arrest, and after Tyabji, Mrs. Sarojini Naidu should take the leadership. Gandhiji's purpose was to make the national movement a truly popular struggle by enlisting the active support of the masses.

(3) Describe how the volunteers offered satyagraha at the Dharasana salt depot. What repressive measures did the government adopt to suppress it? OR

How does the American journalist, Miller, describe the heroic struggle of the satyagrahis to defy the salt law at Dharasana?

Ans. Sarojini Naidu led over two thousand volunteers in a raid on the Dharasana salt depot. The salt pans were strongly guarded by the police, armed with steel-shod lathis and clubs and rifles. The vanguard column of the satyagrahis started advancing towards the salt pans. The police ordered them to stop but they continued to advance in defiance of the order. Suddenly the police began to rain lathi-blows on their unprotected heads. Miller, the American journalist who was an eye witness, says that not a single volunteer raised his arm even to ward off the blows. The volunteers collapsed under the lathi-blows, their white clothes turned red with their own blood. But undeterred by this inhuman brutality, successive batches of volunteers marched on unwaveringly and without breaking their ranks. Miller admits that he had never come across such horrifying scenes.

(4) What dramatic event took place at Peshawar during the Civil-Disobedience Movement? OR

Briefly describe the satyagraha in the North West Frontier Province under the leadership of Khan Abdul Gaffar Khan.

Ans. Gandhiji's call for satyagraha against the repressive laws of the British Government got an unexpected response even from the remote North West Frontier Province. There, Khan Abdul Gaffar Khan, known as the Frontier Gandhi, had trained the Pathans in non-violence. A huge demonstration was staged in Peshawar on April 23rd. Although people were peaceful, one armoured car was burnt. The occupants escaped unhurt but the police and the army opened fire on the unarmed people to take revenge. On that occasion two platoons of the 18th Royal Garhwal Rifles which formed the pick

of Indian troops, refused to open fire on their own countrymen. The Indian military and the police were then withdrawn from Peshawar and British troops were posted there, instead.

(5) What was Gandhiji's most spectacular contribution to modern India during the second phase of non-cooperation? OR

What role did the women of India play in the fight for freedom during the Civil Disobedience Movement?

Ans. Women's participation on a very large scale in the satyagraha movement was Gandhiji's most spectacular contribution to the freedom movement of India. Long before this, the Brahmo Samaj had done great work for the emancipation of Indian women from purdah and other age-old customs. Towards the beginning of the 20th century Pandita Ramabai, Mrs. P. K. Ray and others had done admirable social work. But never before did the women show such awakening and activity as they did now under the leadership of Mahatma Gandhi. Thousands of women left the seclusion and shelter of their homes and took a plunge into the satyagraha movement courting arrest and even facing lathi-blows. From among these women there arose a galaxy of great women like Vijayalaxmi Pandit, Aruna Asaf Ali, Sarojini Naidu and Rajkumari Amrit Kaur who later played very important roles in the political and social life of the nation.

(6) Why did Gandhiji attend the Round Table Conference? Why did it prove disappointing?

Ans. On March 4, 1931 the Gandhi-Irwin Pact was signed and as a result, Government released political prisoners and for a while stopped its policy of repression. Gandhiji responded by suspending the civil disobedience movement. The Congress agreed to take part in the Second Round Table Conference and elected Gandhiji as its sole representative. So Gandhiji attended the Conference. But at the Conference, the leaders of different communities pressed for their own sectional demands and the Government also encouraged these divisive tendencies using its policy of 'Divide and Rule'. Gandhiji condemned this policy and made it plain that the untouchables were not a separate community but an inseparable part of the Hindus. He consistently stuck to his demand for complete independence for India. But nevertheless the Conference proved disappointing because of lack of unity.

(7) What, according to Nayantara Sahgal, were the salient features of the Non-cooperation Movement led by Gandhiji in the early thirties?

Ans. The participation of the common people in this movement was its first salient feature. More than one lakh twenty thousand people courted arrest by defying the unjust laws. Secondly, the common people showed great courage and endurance while facing brutal repression. Thirdly, the women of India participated in the movement on a very large scale. Fourthly, even peasants and workers became politically conscious and took part in the movement by

refusing to pay land revenue and striking work. Fifthly, the nationalistic sentiment spread even among the warlike Pathans of the North West Frontier Province. And lastly, even the army began to respond to national sentiment and act in a patriotic manner.

(8) Give an account of the third phase of the non-cooperation movement led by Gandhiji in the early thirties. OR

Why does Nayantara Sahgal say that the third phase of non-cooperation was a grimmer struggle than the first two?

Ans. When Gandhiji returned to India from the Second Round Table Conference, he found that Government had gone back to its policy of repression. So he renewed the non-cooperation struggle. The Congress was promptly declared illegal. Gandhiji was arrested. The Government was now better prepared to harass the Satyagrahis. It used greater force to put down demonstrations. The Secret Service was more freely used against the agitators. The Government adopted a new policy of confiscating property, houses, cars and other possessions of the Satyagrahis. Newspapers were gagged, censorship was made more rigid. But all this repression failed to cow down the movement. On the contrary, it went from strength to strength and the popularity of the Congress reached new dimensions.

(9) How did the British Government deal with the Satyagrahis during the non-cooperation movement in the early thirties? OR

Describe the repression and brulality let loose by the British Government to crush the non-cooperation movement. How did the people face the repression and brutality?

Ans. The British Government dealt with the Satyagrahis and their sympathisers in a very brutal manner. There were lathi and cavalry charges all over the country. The police had armed themselves with steel-tipped clubs and Lathis and rained blows mercilessly on the peaceful, unarmed people. The police fired on crowds in Calcutta, Madras and Karachi. In Peshawar, armoured cars were used to disperse demonstrations. When the Indian troops refused to open fire on the people, they were removed and British forces with air squadrons were despatched there. Government arrested thousands upon thousands of men and women. Women were also brutally beaten. Newspapers were subjected to rigid censorship. The British Government did not even hesitate to confiscate property, cars, houses and other possessions of the satyagrahis. Secret Service was also freely employed to harass people.

But the people remained peaceful and non-violent. With exemplary patience and courage they faced all the atrocities perpetrated on them by the government.

(10) Describe briefly the three phases of the non-cooperation movement led by Gandhiji in the early thirties.

Ans. Gandhiji opened the first phase of non-cooperation by embarking on the historical Dandi March to break the salt law. It sent an unprecedented wave

of patriotic fervour throughout the length and breadth of the country. Sarojini Naidu led over 2000 volunteers in a raid on the Dharasana salt depot. Then began the second phase when many other unjust laws were selected and broken. The boycott of British goods continued. The participation of hundreds of thousands of Indian women in this fight for freedom became an outstanding feature of this phase. After the failure of the Second Round Table Conference, Gandhiji renewed non-cooperation. This third phase was the hardest. The government used greater force to put down demonstrations. The property of the satyagrahis was confiscated. Newspapers were gagged. Nevertheless, the popularity of the Congress grew and more and more people thronged round its banner.

GRAMMAR

(A) Tenses

Q. Fill in the blanks, using the correct tense forms of the verbs given in brackets :

(1) It ..... *(yield)* very little money to the Government but Gandhi ..... *(feel)* the refusal ..... *(pay)* it would make the people confident and show them they ..... *(be)* capable of independent action.

(2) But he ..... *(decide)* to take only his own ashram mates in the first batch, most of whom ..... *(receive)* a strict training in non-violence.

(3) I hope that there ..... *(be)* tens of thousands ready, in a disciplined manner, ... *(take)* up the work after me.

(4) Gandhi ..... *(decide)* that Abbas Tyabji, ex-justice of Baroda, ... *(take)* over the leadership of the salt satyagraha from him.

(5) It ..... *(be)* her job ..... *(lead)* over 2000 volunteers in a raid on the Dharasana salt depot.

(6) The satyagrahis ..... *(draw)* up a hundred yards from the stockade and a picked column ..... *(advance)*, ... *(wade)* through the ditches and ..... *(approach)* the barbed wire.

(7) Not one of the marchers even ..... *(raise)* an arm ..... *(fend)* off the blows.

(8) Those ..... *(strike)* down fell ..... *(sprawl)* unconscious or writhing in pain.

(9) In Bombay, 50,000 textile workers ..... *(put)* down their tools and railway workers ..... *(join)* a demonstration so vast that the sight of it ..... *(persuade)* the police ..... *(retire)* from the scene.

(10) Immediately after this dramatic event, the police and military ..... *(withdraw)* from Peshawar, and British forces with air squadrons ..... *(send)*.

(11) By the early twentieth century, education for women ..... *(become)* popular and some women had begun ..... *(do)* important social work.

(12) The Frontier Gandhi, as he was known, ... *(train)* his warlike people ..... *(take)* part in the non-violent struggle.

(13) The year 1930 ..... *(see)* the beginning of a world economic crisis, ... *(feel)* in India too.

(14) With this truce, non-cooperation ..... *(suspend)* and the Government ..... *(release)* political prisoners.

(15) Meanwhile in India, the Government ..... *(issue)* a new ordinance ..... *(put)* down political activity in Bengal.

(16) When Gandhi ..... *(return)* to India and ..... *(find)* that Government ..... *(go)* back to its policy of repression, he ..... *(call)* for the renewal of non-cooperation.

(17) The Karachi Congress in 1931,..... *(declare)* that important basic industries should be state-controlled, ... *(take)* a first step towards socialism.

Ans. (1) It **yielded** very little money to the Government but Gandhi **felt** the refusal **to pay** it would make the people confident and show them they **were** capable of independent action.

(2) But he **had decided** to take only his own ashram mates in the first batch, most of whom **had received** a strict training in non-violence.

(3) I hope that there **will be** tens of thousands ready, in a disciplined manner, **to take** up the work after me.

(4) Gandhi **had decided** that Abbas Tyabji, ex-justice of Baroda, **would take** over the leadership of the salt satyagraha from him.

(5) It **was** her job **to lead** over 2000 volunteers in a raid on the Dharasana salt depot.

(6) The satyagrahis **drew** up a hundred yards from the stockade and a picked column **advanced, wading** through the ditches and **approaching** the barbed wire.

(7) Not one of the marchers even **raised** an arm **to fend** off the blows.

(8) Those **struck** down fell **sprawling** unconscious or writhing in pain.

(9) In Bombay, 50,000 textile workers **put** down their tools and railway workers **joined** a demonstration so vast that the sight of it **persuaded** the police **to retire** from the scene.

(10) Immediately after this dramatic event, the police and military **were withdrawn** from Peshawar, and British forces with air squadrons were **sent.**

(11) By the early twentieth century, education for women **had become** popular and some women had begun **to do** important social work.

(12) The Frontier Gandhi, as he was known, **trained** his warlike people **to take** part in the non-violent struggle.

(13) The year 1930 **saw** the beginning of a world economic crisis, **felt** in India too.

(14) With this truce, non-cooperation **was suspended** and the Government **released** political prisoners.

(15) Meanwhile in India, the Government **issued** a new ordinance **to put** down political activity in Bengal.

(16) When Gandhi **returned** to India and **found** that Government **had gone** back to its policy of repression, he **called** for the renewal of non-cooperation.

(17) The Karachi Congress in 1931, **declaring** that important basic industries should be state-controlled, **took** a first step towards socialism.

(B) Transformation

Q. Transform the following as directed :

(1) The tax on salt increased its price and badly affected the poor.
(Make it complex and then simple.)

(2) If you cannot see your way to deal with these evils, I shall proceed to disregard the provisions of the salt laws. *(Use 'unless'.)*

(3) With the whole world watching this mass experiment in civil disobedience, he left his ashram on March 12, 1930. *(Make it complex.)*

(4) The police ordered them to stop, but they continued to go forward.
(Make it simple and then complex.)

(5) Railway workers joined a very vast demonstration. The sight of it persuaded the police to retire from the scene. *(Combine using 'so ..... that'.)*

(6) Government repression was brutal. *(Make it exclamatory.)*

(7) Gandhi was the first to recognize the great untried strength and ability of Indian women. *(Make it complex.)*

(8) The Indian peasant suffered great hardship when prices of agricultural produce fell. *(Make it simple.)*

(9) There was no one at the Conference who represented Indian nationalism. *(Make it simple.)*

(10) Gandhi opened the new phase of non-cooperation by announcing that he would break the salt law. *(Make it simple.)*

(11) He is a mere tenant at will. *(Make it negative.)*

(12) It is open to you to frustrate my design by arresting me.
(Make it compound.)

(13) Gandhiji was the eldest among his seventy-eight followers.
(Use the positive degree and then the comparative degree.)

(14) In him there is love of truth that scorches. *(Make it simple.)*

(15) They must use no violence. *(Make it affirmative.)*

(16) The third phase of non-cooperation was a grimmer struggle than the first two. *(Use the positive degree.)*

(17) The Government was now better prepared to deal with the satyagrahis.
(Use the positive degree.)

(18) Independence was not to be an end in itself but a means of ending the poverty and exploitation of India's common people. *(Make it simple.)*

Ans. (1) **Complex** : As the tax on salt increased its price, it badly affected the poor. **Simple** : The tax on salt having increased its price it badly affected the poor.

(2) Unless you can see your way to deal with these evils, I shall proceed to disregard the provisions of the salt laws.

(3) As the whole world watched this mass experiment in civil disobedience, he left his ashram on March 12, 1930.

(4) **Simple** : In spite of the order from the police to stop they continued to go forward. **Complex** : Though the police ordered them to stop, they continued to go forward.

(5) Railway workers joined so vast a demonstration that the sight of it persuaded the police to retire from the scene.

(6) How brutal Government repression was !

(7) Gandhi was the first who recongnized the great untried strength and ability of Indian women.

(8) With the fall in the prices of agricultural produce, the Indian peasant suffered great hardship.

(9) No one at the Conference represented Indian nationalism.

(10) Gandhiji opened the new phase of non-cooperation by announcing his decision to break the salt law.

(11) He is nothing but a tenant at will. **OR** He is no more than a tenant at will.

(12) It is open to you to arrest me and frustrate my design.

(13) **Positive** : None of his seventy-eight followers was as old as Gandhiji. **Comparative** : Gandhiji was older than any of his seventy-eight followers.

(14) In him there is scorching love of truth.

(15) They must refrain from using any violence.

(16) The first two phases of non-cooperation were not as grim as the third.

(17) The Government was not so well prepared to deal with the satyagrahis as now.

(18) Instead of being an end in itself independence was a means of ending poverty and exploitation of India's common people.

(C) Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to wade through;* (2) *to fend off;* (3) *to quilt with;* (4) *to stand up to;* (5) *in full swing;* (6) *in retaliation,* (7) *to lay down arms,* (8) *walk of life.*

Ans. (1) Before the mountaineers reached the foot of the hill, they had **to wade through** a long stretch of marshy land.

(2) It was difficult for us **to fend off** the biting bees.

(3) The road **was quilted with** the slain sheep.

(4) A soldier must always be prepared **to stand up to** any difficulty in the execution of his duty.

(5) The party was **in full swing** when it started raining.

(6) The employer dismissed one worker; **in retaliation,** all the workers put down their tools.

(7) The defeated soldiers **laid down their arms.**

(8) There are both honest and dishonest people in every **walk of life.**

1. THE GIFT OF INDIA

–Sarojini Naidu

Paraphrase

[Mother India (personified) speaks in this poem addressing the British Imperial power in particular, and the Allies in general, during the First World War.]

Is there anything you need that I have not given you—any rich gifts of clothes, grain or gold? Look, I have contributed invaluable riches, in fact, they have been forcibly snatched away from me and utilised freely in the East and in the West. I have painfully given my brave and noble sons so that they may fight dutifully in the war and at last become targets for the weapons of destruction.

Like precious pearls, my brave sons now lie in their graves along foreign shores. They are lying in eternal sleep in silence near the Persian Gulf, they lie dispersed like shells all over the sandy desert of Egypt, with pale faces and brave, mutilated arms. They lie scattered like blossoms stricken down by the cruel hand of fate, on the meadows of Flanders and France, meadows that have turned brown with the blood of my sons.

Can you imagine the agony of my tears, or understand the profound sorrow that I feel as I await my sons? Can you imagine the motherly pride that tingles my heart even in its despair? Are you aware of the hopes of freedom that console my grief-stricken heart? Can you visualise the splendid vision that I cherish, although it is also a sad vision of the inhuman bloodshed and destruction of many, including my sons?

When the carnage and turmoil born out of hatred come to an end and life is reshaped in conditions of peace; and when you offer thanks in memory of the comrades who fought by your side in your fearless ranks, and when you honour the heroic deeds of these immortal souls, do remember my martyred sons, do remember the blood shed by my brave sons who have become martyrs in your cause.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) Lo, I have flung to the East and West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb
To the drum-beats of duty, the sabres of doom. (Page 95) ***(March '87)***

Ans. These lines are taken from the poem *'The Gift of India'* penned by Sarojini Naidu. In this poem the poetess pays glowing tributes in the words of Mother India herself to the Indian soldiers who fought and died in the First

World War. She also expresses India's legitimate hope of freedom at the end of the war.

Mother India asks the British imperial power and the Allies if there is anything she has not given them. She says that she has given rich gifts of clothes and grain and gold as generous contributions to the war efforts of the British. She calls upon them to remember that she has given away invaluable gifts on different war fronts in the East and the West. These valuable gifts have been, in fact, forcibly taken from her. Above all, she has given her dear, brave sons to do their duty on the war fronts. They laid down their lives in their thousands fighting bravely at the call of duty. They courted death for the Allies.

(2) Gathered like pearls in their alien graves
Silent they sleep by the Persian waves,
Scattered like shells on Egyptian sands,
They lie with pale brows and brave, broken hands. (Page 95)

Ans. These lines are taken from the poem *'The Gift of India'* composed by Sarojini Naidu. In this poem the poetess pays glowing tributes in the words of Mother India to the Indian soldiers who fought and died in the First World War. She also expresses India's legitimate hope of freedom at the end of the war.

Mother India says that she has given her valuable riches and also thousands of her brave sons to die for the British imperialist forces in their war against Germany since 1914. These brave sons of India fought both on the Eastern and Western fronts and laid down their precious lives. These sons of India lie in their graves on foreign shores; they lie dead and silent near the Persian Gulf, they lie dispersed like shells in the sandy desert of Egypt. They lie there far away from their motherland with their faces pale and with their powerful arms mutilated while fighting.

(3) They are strewn like blossoms mown down by chance
On the blood-brown meadows of Flanders and France. (Page 95)

Ans. These lines occur in the poem *'The Gift of India'* penned by Sarojini Naidu. In it the poetess pays homage to the Indian soldiers who laid down their lives fighting in the First World War. The poetess expresses India's legitimate hope of getting freedom from the hands of the British at the end of the war.

In the poem, Mother India herself says that her brave sons lie dead in distant lands, such as, the Persian Gulf and the Egyptian desert. She wails that these brave Indian soldiers lie dead in their foreign graves with pale faces and mutilated limbs. They are lying in their graves also in the battle fields of Flanders in Belgium, Netherlands and France. There they lie scattered like tender blossoms crushed and strewn by the monstrous storm of war on the meadows that have turned brown with their blood.

(4) Can ye measure the grief of the tears I weep,
Or compass the woe of the watch I keep?

Or the pride that thrills thro' my heart's despair.
And the hope that comforts the anguish of prayer? (Page 95)

Ans. These lines occur in the poem *'The Gift of India'* composed by Sarojini Naidu. In it the poetess pays Mother India's homage to the Indian soldiers who laid down their lives fighting in the First World War. The poetess expresses India's legitimate hope of getting freedom from the hands of the British at the end of the war.

Here, the poetess expresses in very touching terms the deep grief and pride felt by Mother India at the loss of her brave sons in the First World War. She sees those heroes and asks the British imperialists and the Allies if they can fathom the depth of her sorrow, or understand the grief caused to her by constant watching in vain. She wonders if they can comprehend how proud she feels for the martyrdom of her brave sons even though her heart is in utter despair. She also wants to know whether they can visualise the great hope and expectation of freedom that consoles her heart as she prays for her sons in profound sorrow.

(5) And the far sad glorious vision I see
Of the torn red banners of Victory? (Page 95)

Ans. These lines are taken from the poem *'The Gift of India'* written by Sarojini Naidu. In it the poetess pays homage to the Indian soldiers who laid down their lives fighting in the First World War. The poetess expresses India's profound hope of getting freedom from the hands of the British at the end of the war.

Mother India wants to know if the Allies can fathom the depth of her profound sorrow, her deep grief or imagine her great pride on the death of her brave sons who fell in the fields of war. She also asks them if they can have any idea of the great hope that consoles her heart in its despair. She goes on to ask them if they visualise the splendid vision that she has of the future, the vision born out of the victory in the war that has caused terrible bloodshed and widespread human suffering.

(6) When the terror and tumult of hate shall cease
And life be refashioned on anvils of peace,
.....
Remember the blood of thy martyred sons. (Page 96)

Ans. These are the concluding lines of the poem *'The Gift of India'* penned by Sarojini Naidu. In it the poetess pays a touching homage to the Indian soldiers who laid down their lives fighting in the First World War. The poetess expresses India's profound hope of getting freedom from the hands of the British at the end of the war.

Sarojini Naidu says that Mother India sees a glorious vision of the future in spite of the bloodshed and widespread human suffering caused by the First World War. But she hopes that one day the war will end and with it the imperialist aggression causing fear and turmoil will also end. Then in the

conditions of peace, the great powers will sit in conference to hammer out a new world order based on justice, equity and freedom of all nations. At that time the poet calls upon these powers not to forget the martyrdom of the Indian soldiers, not to forget the blood they shed in the war in order to bring about a new world.

Q. 2. Answer the following questions. Your answer to each question should be in about 100 words :

(1) What, according to the poetess, Sarojini Naidu, was the gift of India?

OR

What were the priceless treasures, according to the poetess Sarojini Naidu, that were given by India to the British? OR

What sacrifices, according to Sarojini Naidu, did India make during the First World War?

Ans. The British rulers of India forced India's participation in the war and made her contribute all kinds of things towards Britains's war effort. Indian material of different kinds, such as, cloth, grain and other provision and gold were collected from the Indians. Sarojini Naidu points out that all sorts of invaluable treasures were 'torn' from the bosom of Mother India. This is not all. The most important contribution made by India to the British imperialists and the Allies was in the form of thousands of Indian soldiers. They fought bravely on different fronts all over the world and laid down their precious lives. These sacrifices constitute the gift of India to the imperialist power.

(2) Where and how, according to the poetess Sarojini Naidu, did the Indian soldiers fight during the First World War? What does she say about their alien graves? OR

How does the poetess Sarojini Naidu, describe the martyred Indian soldiers in her poem 'The Gift of India'?

Ans. In the First World War, the Indian soldiers fought on various fronts; they fought in the East and in the West, near the Persian Gulf and on the sands of Egypt. They fought in the fields of Flanders in Belgium, Netherlands and in France. These Indian soldiers fought in foreign lands and died there. They are like pearls hidden in their graves in these distant lands. Their dead bodies are scattered in the graves like so many shells dispersed on the sandy desert of Egypt. Their faces are pale, their powerful arms are mutilated. They are like tender blossoms mercilessly cut down and wantonly strewn all over the meadows of Flanders and France—the meadows that are brown with their blood. Thus, they fought bravely sacrificing their precious lives.

(3) In the poem 'The Gift of India' how does Mother India express her grief and pride at her severe losses in the First World War? OR

How does Sarojini Naidu pay tributes to the Indian soldiers who fought and died in the First World War?

Ans. During the First World War India had to make great sacrifices of men and material willingly or unwillingly. Thousands of her soldiers fought on

various fronts in the world and laid down their lives for the British and the Allies. Mother India felt profoundly bereaved. The death of these brave young soldiers caused deep sorrow, and inflicted untold agony. But Mother India was very proud of the outstanding role played by her brave sons in the war. They never flinched from their duty and preferred death to dishonour. Their heroic performance won the admiration of friend and foe alike. Mother India felt rightly elated and proud at her sons' glorious record in the World War.

In these words Sarojini Naidu pays her glowing tributes to the Indian soldiers who laid down their lives in the First World War.

(4) In her poem 'The Gift of India' what does Sarojini Naidu want the British and the Allies to remember? OR

What sustains India in her grief caused by the loss of her most priceless treasure, as shown in the poem 'The Gift of India'?

Ans. India sacrificed vast riches in the First World War. But her greatest contribution was in the form of thousands of Indian soldiers. They fought on various fronts all over the world and laid down their lives. India made great sacrifices in the fond hope of getting freedom at the end of the war. So the poetess, Sarojini Naidu, says that the Allied powers should remember India when they sit together in a peace conference to reshape the world order. The blood of the Indian soldiers that was spilled in the war must be gratefully remembered by the Allies. India must be given her rightful position among the free nations of the world. It was this hope that sustained Mother India in her grief.

GRAMMAR

Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *torn from;* (2) *priceless treasures;* (3) *to mow down;* (4) *to refashion life;* (5) *on the anvil.*

Ans. (1) When the British ruled over India, much of her wealth was **torn from** her by them.

(2) We do not have a lot of **priceless treasures** now.

(3) Our men **were mown down** by the enemy's machine-gun fire.

(4) The people of Hiroshima and Nagasaki have come through the ordeal of the atom bomb explosion but they have since **refashioned life** in a spectacular manner.

(5) The problem of Muslim divorcees is **on the anvil** nowadays.

2. THE MARRIAGE OF TRUE MINDS

–William Shakespeare

Paraphrase

I refuse to believe that there are insurmountable obstacles to the union of true lovers. Circumstances change, but love remains constant. Love is not love if it submits to the will of its destroyer. Love is indestructible.

No, never! Love is an immovable light-house. It towers over storms and keep a watch on them, but it never moves. It is stable. It is a guiding star to every ship that wanders away from the right direction. Its value cannot be assessed although its height can be measured.

Physical beauty of the rosy lips and cheeks fades with the passage of time, but love is never at the mercy of time; it is unchanging, immortal. Love does not change with time which is measured in hours and weeks. It remains firm and indestructible, and endures even when the whole world is on the point of total destruction.

If this is erroneous, and if it is proved to be so, then you may consider that I never wrote about love and that no man ever loved.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) ..... Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove : (Page 97)

Ans. These lines are from the poem '*The Marriage of True Minds*' which is a beautiful love poem by William Shakespeare. In this sonnet the poet emphasizes the unchanging and indestructible nature of love.

The poet asserts that obstacles cannot stop the union of true lovers. Lovers are not deterred by obstacles. He says that it is not love if it changes with the changing circumstances. True love never submits to the will of the destroyer of love. Thus, the poet emphasizes the fact that true love is eternal, immortal and unchanging.

(2) It is the star to every wandering bark,
Whose worth's unknown, although his height be taken. (Page 97)

Ans. These lines occur in the poem '*The Marriage of True Minds*' which is a beautiful love poem by William Shakespeare. In this sonnet the poet emphasizes the unchanging and indestructible nature of love.

The poet says that true love is like an immovable light-house. It towers over storms but is never shaken by them. True love is like a fixed pole-star which guides every ship that strays away from the right direction. Its value is unknown

although its height can be measured. Like the pole-star, true love guides the life of the lover and helps the life's journey in the right direction. Who indeed can determine the value of the pole-star?

(3) Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
***Love alters not* with his brief hours and weeks,**
But bears it out even to the edge of doom. (Page 97)

Ans. These lines are taken from the poem *'The Marriage of True Minds'* which is a beautiful love poem by William Shakespeare. In this sonnet the poet emphasizes the unchanging and indestructible nature of love.

Here the poet is describing a special trait of true love. He says that love is never at the mercy of time. Time is no tyrant as far as true love is concerned. Physical beauty and good looks may fade and even be destroyed with the passage of time. But love does not change with changing times. Hours and weeks pass, without in any way affecting true love. It is eternal, everlasting. The poet asserts that it endures till the very end of the whole world.

(4) If this be error, and upon me prov'd,
I never writ, nor no man ever lov'd. (Page 97)

Ans. This is the last couplet of the beautiful love poem *'The Marriage of True Minds'* composed by William Shakespeare. In this beautiful sonnet the poet swears by the unchanging character of true love.

True love does not recognize any obstacle. The union of true lovers can never be stopped by any impediment. Changing circumstances have no effect on true love. Physical beauty may fade with the passage of time but true love remains intact forever The poet says that if this conviction of his is wrong and if it can be so proved to him, then the readers may consider that he never wrote about love, and that no man ever loved in this world.

Q. 2. Attempt the following question. Your answer to it should be in about 100 words :

What, according to William Shakespeare, are the qualities of true love?

OR

What, according to Shakespeare, is the unchanging nature of love?

(March '87)

Ans. William Shakespeare emphatically asserts that there can be no obstacles in the way of the union of true lovers. Lovers refuse to be deterred by obstacles. True love remains constant in the face of changing circumstances. Love never submits to any tyrant who might try to suppress it or destroy it. Love is like a firm unshakable, light-house that watches the tempests from above. Love is the pole-star that guides the ships which stray away from the right path. It is a genuine pathfinder to all lovers. Physical beauty is subject to changes with the passage of time. But love cannot be affected in any way by it. It is constant at all times. It is indestructible. It endures till the very end of the world. Such according to Shakespeare, is the unchanging nature of true love.

GRAMMAR

Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :
(1) *to admit impediments;* (2) *to look on;* (3) *to bear it out.*

Ans. (1) Brave minds do not **admit impediments** in the way of achievement of their goal.

(2) Why don't you play football instead of just **looking on?**

(3) Truth always **bears it out** till the doom's day.

3. THE DIVINE IMAGE

– William Blake

Paraphrase

Those who are in extreme pain and suffering pray to Mercy, Pity, Peace and Love. And when they overcome their pain and suffering, they express their gratitude to these high virtues that spread joy everywhere.

Our dear Father God is an embodiment of the good qualities of Mercy, Pity, Peace and Love and these qualities together constitute the noble image of man also. This is so because man is the child of God and is entrusted to His care.

For Mercy is in man's heart and Pity is reflected in man's face; Love resides in the holy human form and Peace adorns human behaviour.

Therefore, when every man, to whatever region or country he may belong, prays in his extreme pain and suffering to God, he also prays to man who is the divine embodiment of Love, Mercy, Pity and Peace.

And so, everyone must love man irrespective of whether he is a Hebrew or a Muslim or a Jew, in whom Mercy, Love and Pity reside, since God is also residing in that man.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) For Mercy, Pity, Peace and Love,
Is God, our Father dear :
And Mercy, Pity, Peace and Love,
Is Man, His child and care. (Page 99)

Ans. These lines are taken from the poem '*The Divine Image*' composed by William Blake who explains in it the relationship of man and God as he understands it. He says that man is the child of God and, therefore, to love man is to love God.

When men are in extreme pain and suffering they all pray to Mercy, Pity, Peace and Love and when they are relieved from the pain they are grateful to these noble, joyful, sublime qualities. The poet wants us to understand that

Mercy, Pity, Peace and Love constitute God and as man is the child of God who is our dear Father, man too inherits these noble qualities of Mercy, Peace, Pity and Love. The man who possesses these qualities is lovingly protected by God.

(2) For Mercy has a human heart,
Pity, a human face :
And Love, the human form divine,
And Peace, the human dress. (Page 99)

Ans. These lines are taken from the poem *'The Divine Image'* written by William Blake who explains in it the relationship of man and God as he understands it. He says that man is the child of God and, therefore, to love man is to love God.

The poet believes that man inherits from God all the good delightful qualities of Mercy, Pity, Peace and Love as he is the child of God and in His care. We find that Mercy resides in human heart while Pity is seen in human face. Love resides in the holy human form and Peace adorns human behaviour. Thus, the poet shows in a beautiful way that these godly qualities ennoble man, too, and make him God-like.

(3) Then every man of every clime,
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace. (Page 99)

Ans. These beautiful lines occur in the poem *'The Divine Image'* composed by William Blake who explains in it the relationship of man and God as he understands it He says that man is the child of God and, therefore, to love man is to love God.

Man is the embodiment of the divine virtues of Love, Mercy, Pity and Peace. The poet, therefore, believes that when a man in distress prays sincerely to God, he is appealing to these godly virtues, irrespective of the region or country he might belong to.

(4) And all must love the human form,
In heathen, Turk, or Jew.
Where Mercy, Love and Pity dwell
There God is dwelling too. (Page 99)

Ans. These are the concluding lines of the poem *'The Divine Image'* by William Blake. He explains in it the relationship of man and God as he comprehends it. He says that man is the child of God and hence, to love man is to love God.

Here, the poet is beautifully explaining the universal nature of man who possesses the great qualities of Love, Mercy, Pity and Peace. He exhorts all human beings to love man who is endowed with these qualities. because they unmistakably signify that God also lives in such a man, irrespective of his religion, creed and country.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What are the noble virtues referred to by the poet William Blake in his poem 'The Divine Image'?

Ans. In his poem *'The Divine Image'*, the poet William Blake refers to the noble virtues of Mercy, Pity, Peace and Love. Mercy is the quality of forgiving even when one has the power to inflict punishment. Pity is the divine feeling of sympathy for the distressed. These are divine qualities that constitute God Himself. And whenever people are in extreme pain and suffering they appeal to these four divine qualities of God. The poet says that these are the very qualities that man inherits as he is the son of God. These godly qualities of Mercy, Pity, Peace and Love manifest themselves in man.

(2) What is the relationship between man and God, according to the poet William Blake? OR

What, according to the poet William Blake, is the divine image?

Ans. According to the poet, man is the divine image, the image of God Himself. God is the embodiment of virtues like Love, Mercy, Pity and Peace. Man is the child of God and, therefore, inherits all these qualities from God who is his Father. Whenever, we are in distress, we crave for God's Love, Mercy, Sympathy and Compassion. And when we are free from distress and pain, we are grateful to Him, to His great virtues. A man who possesses Love and Mercy comes to the deliverance of those who are in pain, just as God, too, does. Therefore man is the image of God in flesh and blood. This is the relationship between man and his creator, God. Blake believes like all Christians that God created man in his own image.

4. TO THE CUCKOO

– William Wordsworth

Paraphrase

O, happy, cheerful new-comer, welcome to you. I have heard your song and I am happy to hear it now. O Cuckoo! what should I call you—Shall I call you a bird or merely a wandering voice?

As I lie on the grass, I hear your twofold call—kuku—and it seems to pass from hill to hill and appears to be coming from far away and from near at the same time.

Although you are singing freely to the valleys about sunshine and flowers, your song brings to me the sweet memories of the boyhood period of the happy dreams.

O, the favourite, darling of the Spring! I welcome you again and again. Even now I like to think that you are not a bird, you are just some unseen, unreal thing, a mere voice, something very obscure.

It is the same voice today—that sweet note which used to thrill me in my school-days, that voice which made me look for you in a thousand places, in the bushes, in the trees and in the sky.

In an attempt to find you in those days, I often wandered through the woods and on the meadows, but you remained something hoped for, something dearly loved and yearned for, but you were never spotted, for you remained afar off.

And even now, I can hear your song; I can lie on the grass and listen to your sweet song till at last I recall once more those happy days of my boyhood.

O, happy joyous bird! The earth we tread on, again seems to be an unreal, fairy land, which is a proper home for a being like you who is often invisible and, therefore, unreal.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) O Cuckoo! shall I call thee Bird,
Or but a wandering Voice? (Page 101)

Ans. These lines are taken from the poem *'To The Cuckoo'* composed by William Wordsworth. The Cuckoo is a bird of mystery as it is rarely seen although its song is heard all the time in Spring. It reminds the poet of his golden youth.

In this opening stanza, the poet heartily welcomes the gay and joyous Cuckoo. The poet hears its sweet notes and is happy. But here, he wonders whether he should call it a bird or just a wandering voice, because although he hears its song, he is unable to see the bird itself.

(2) Though babbling only to the vale,
of sunshine and of flowers,
Thou bringest unto me a tale
of visionary hours. (Page 101) ***(March '87)***

Ans. These remarkable lines occur in the poem *'To The Cuckoo'* written by William Wordsworth. The Cuckoo is a mystery as it is rarely seen although its song is heard all the time in Spring. The poet says that it reminds him of his golden period of boyhood.

Here, the poet refers to a wonderful effect the Cuckoo's sweet two-fold notes have on his mind. He hears the bird's song moving, echoing from hill to hill. The song seems to come from afar and from near at the same time. The bird is singing merely to the valley in praise of the bright sunshine and flowers of the spring. But its song has a magic effect on the poet. It brings back to him the sweet memories of his boyhood days which were full of happy dreams and carefree fancies.

(3) Thrice welcome, darling of the Spring!
Even yet thou art to me
No bird, but an invisible thing,
A voice, a mystery; (Page 101)

Ans. These sweet lines occur in the poem '*To The Cuckoo*' composed by William Wordsworth. The Cuckoo reminds the poet of his golden boyhood days.

The poet here welcomes the Cuckoo with boundless joy. The bird is a harbinger of Spring. It reminds the poet of his sweet boyhood days when he thought of the bird as a mere voice. Even now he loves to think of the bird as no bird but a wandering voice that can be heard, but can't be seen. The mystery of it thrills him.

(4) To seek thee did I often rove
Through woods and on the green;
And thou wert still a hope, a love;
Still longed for, never seen! (Page 102)

Ans. These beautiful lines occur in the poem '*To The Cuckoo*' written by William Wordsworth. The Cuckoo is a mystery as it is rarely seen although its song is heard all the time in Spring. It reminds him of his golden youth.

In the days when he was a school-boy, the poet used to hear the song of the Cuckoo and its voice made him look for it in a thousand places. He looked for it in the bushes, in the trees and in the sky, but in vain. He often wandered through the woods and on the meadows in at attempt to have a glimpse of the bird, but it remained something hoped for, something dearly loved and cherished in his heart, yet unrealized. The bird was never spotted by the poet.

(5) And I can listen to thee yet;
Can lie upon the plain
And listen, till I do beget
That golden time again. (Page 102)

Ans. These lines are taken from the poem '*To The Cuckoo*' written by William Wordsworth. The Cuckoo is a mystery as it is rarely seen although its song is heard all the time in Spring.

In the carefree days when he was a school-boy, the poet tried to find out the bird. He wandered through the woods and on the green, but the bird always remained invisible and so unreal and obscure. Now, in his grown-up days he can hear the bird singing. He lies on the grass and listens to its sweet song till at last he recalls the golden period, the happy days of his boyhood when he used to have joyous dreams.

(6) O blessed Bird! the earth we pace
Again appears to be
An unsubstantial, faery place,
That is fit home for Thee! (Page 102)

Ans. These are the concluding lines of the poem '*To The Cuckoo*' written by William Wordsworth who says that the bird is a mystery since it is invisible although its song can be heard.

Here, the poet beautifully expresses the profound effect of the song of the

Cuckoo on him. He listens to it and relives his happy boyhood days. The song sends him into an ecstasy of delight and happiness, so much so, that he almost forgets that he is and lives on this hard, solid earth. Because of the magic effect of the sweet notes of the bird, he feels as though the earth is some blissful, enchanting fairy land, as unreal as the Cuckoo itself. So he cannot but conclude that it is a fit home for the unreal bird.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Why does the poet William Wordsworth call the Cuckoo a mystery?

Ans. The poet William Wordsworth in his poem *'To The Cuckoo'* says that he has heard the Cuckoo singing; he hears it singing as he lies on the grass in the meadow. He hears the twofold note—kuku, kuku—and is greatly delighted by it. He hears the voice passing from hill to hill and feels that there is an elusive quality about it. He hears it close by and at the same time it sounds far off. He listens to the voice but he doesn't see the bird anywhere. The poet, therefore, says that it is not a bird but merely a wandering voice passing from one place to another. The bird itself is invisible, unseen to the eye but it can be heard. So the poet is baffled and calls it a mystery.

(2) What does the voice of the Cuckoo remind the poet of? OR **How does the voice of the Cuckoo arouse the boyhood memories of the poet William Wordsworth?**

Ans. The poet William Wordsworth hears the sweet song of the Cuckoo and the voice suddenly floods his ears and arouses in him the memories of his boyhood days. Even in those days he listened to the melodious, enchanting voice of the bird and looked in a thousand places to see the bird itself. He looked for it in bushes, in trees and in the sky, but in vain. He wandered through woods and on the green, hoping to find the bird. But the bird always remained elusive. Now when he is grown up he still listens to the same sweet voice as he lies on the grass. And although the bird is as elusive as before, its voice brings to the poet the sweet memories of that golden period of happy dreams.

(3) What effect does the Cuckoo's song have on Wordsworth?

Ans. When Wordsworth hears the twofold note of the Cuckoo, he feels great joy. He hears its song, but is unable to see this merry harbinger of spring. He, therefore, likes to think that it is not a bird, but only a wandering voice. This voice of the Cuckoo reminds him of his happy, joyful boyhood. Another very profound effect of the Cuckoo's song is that the poet feels almost hypnotized by it. As he listens to the enchanting song of the Cuckoo, he feels as though the hard, solid earth is magically transformed into some light, unreal fairy land.

5. MUTABILITY

–Percy Bysshe Shelley

Paraphrase

The flowers which are smiling today fade, lose their freshness and wither away tomorrow. All the things which we want to be with us permanently, please us for a while and then are no more with us. What then is real pleasure, real joy in this world? The joy of life made up of such short-lived pleasures is like a flash of lightning which seems to laugh at the darkness of night which is as short-lived as it is bright.

How very weak and vulnerable virtue is! How seldom we find true friendship! How miserable and unreliable is the pleasure of love which has to pay the price of profound despair and grief! All these things vanish, the joy given by them disappears too, and, in fact, all that we call ours passes away, but we outlive them all only to keep the vicious circle going.

As long as the sky is blue and clear, as long as flowers are smiling, as long as our day is made bearable by the goodwill and love of others which are likely to change soon, as long as the peaceful, drowsy hours of night advance slowly, till then we have happy dreams and joyful visions, but as soon as we wake up from this short, delightful spell of dreamy happiness, we have to weep to find that all these rosy dreams have disappeared.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) What is this world's delight?
Lightning that mocks the night,
Brief even as bright. (Page 103)

Ans. These lines are taken from the poem '*Mutability*' written by P. B. Shelley. The poet here underlines the essentially tragic, short-lived nature of human joys.

The poet gives a few examples to show how our joys are ephemeral. The flowers that are smiling today, fade and dry tomorrow. Therefore, the poet says that nothing is really permanently joyful and delightful in this world of ours. He compares all our wordly joys with the lightning which removes the darkness of night but which is as short-lived as it is bright. In short, the poet stresses here the tragically changing, mutable nature of all our human satisfactions.

(2) Virtue, how frail it is!
Friendship how rare!
Love, how it sells poor bliss
For proud despair! (Page 103)

Ans. These lines occur in the poem '*Mutability*' written by P. B. Shelley.

The poet here underlines the essentially short-lived nature of human joys.

The poet stresses the changing nature of all human joys. Flowers which gladden our hearts today fade and wither tomorrow. All our joys are as short-lived as the lightning which flashes but only just for a moment. The poet develops the same idea by saying that virtue, friendship and love are considered a source of happiness and joy. But how untrue it is! Virtue is so fragile that at the first sight of temptation it folds up and surrenders. Friendship is a rare commodity. The joy accompanying love is so disappointing and wretched that at last it ends in terrible despair.

(3) But we, though soon they fall,
Survive their joy and all,
Which ours we call. (Page 103)

Ans. These lines occur in the poem *'Mutability'* composed by P. B. Shelley. The poet here underlines the essentially tragic, short-lived nature of human joys.

The poet emphasizes that virtue succumbs to temptations. True friendship is found very rarely. Love gives great pleasure but it causes grief and despair in the end. All these things vanish, the joy of these things disappears and all that we call ours passes away but we outlive them all. We continue to lead our miserable lives.

(4) Whilst yet the calm hours creep,
Dream thou—and from thy sleep
Then wake to weep. (Page 103)

Ans. These lines are from the poem *'Mutability'* written by P. B. Shelley. The poet here underlines the essentially tragic, short-lived nature of human joys.

We are happy only as long as the sky is blue and bright. While the flowers smile we enjoy the sight of them and are happy. And as long as the peaceful drowsy hours of night slowly creep along, we have happy dreams, pleasant visions. But as soon as we wake up from this sleep, all the happy dreams are shattered and we are left to weep. In this way, the poet shows now transcient all our joys are.

Q. 2. Attempt the following question. Your answer to it should be in about 100 words :

What is the central theme of the poem 'Mutability'? *(March '87)* OR

How does Shelley emphasize the transcient nature of all earthly things and joys?

Ans. In this short philosophic poem *'Mutability'* P. B. Shelley underlines the impermanent nature of earthly joys rather impressively. Beautiful flowers gladden our hearts, but today's beautiful flowers wither away and end in nothingness tomorrow. While we are sleeping, we have beautiful dreams. But as soon as we wake up, these dreams are shattered and we are sad. Things mundane are just passing shadows, elusive, unreliable and deceptive in the very nature of things here on earth. Virtue, love, friendship are supposed to be very

great sources of human happiness; but virtue is found to be very frail and does not endure long. Love merely causes deep greef in the end. True friendship is very rare. The poet tells us not to set store by earthly joys which are but short-lived blessings.

This is the central theme of *'Mutability'*

6. ALL FOR LOVE

–Lord Byron

Paraphrase

Do not talk to me about the famous heroes of history. I consider that our youth is the real period of our glory. At the sweet age of twenty-two, we get the joy of love and it is far more gratifying than all the plentiful laurels that may be received in old age.

May-dew is supposed to have miraculous properties, but sprinkling it on dead and withered flowers cannot bring them back to their original freshness. Similarly, garlands and crowns of laurel leaves cannot add any charm to an old, wrinkled face. So I am not interested in garlands and crowns that may be received in old age. I care not for the laurel wreaths which can bring me only fame.

Oh Fame! If ever I showed any interest in the pompous words in your praise, it was only because I wished to see that my beloved's bright eyes would brighten to indicate that I was fit to love her.

Oh Fame! I looked for you in my dear lady's eyes, and only there did I find you. In her admiring glance I found the finest of the rays that surround fame. And when her glance lighted up at anything that was admirable in me, I knew that it was love and felt that it was glory.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) O talk not to me of a name great in story;
The days of our youth are the days of our glory. OR
What are garlands and crowns to the brow that is wrinkled?
'Tis but as a dead flower with May-dew besprinkled. (Page 105)

Ans. These are the opening lines of Lord Byron's beautiful poem *'All For Love'*. In this poem, the poet considers the relative significance of youth, fame and love. The poet says that the highest glory is to be found in youthful love.

In these opening lines the poet firmly proclaims his main point; youth is the most glorious period of our life. Garlands and honours possibly offered to an old man have no value, no meaning. The faded, dead flowers cannot be brought back to their original freshness even if May-dew is sprinkled on them. In the same way, garlands and laurel crowns cannot add any real charm to an old,

wrinkled face. Naturally, therefore, the poet is contemptuous of people famous in history.

(2) Then away with all such from the head that is hoary,
What care I for the wreaths that can only give glory? (Page 105)

Ans. These lines are from Lord Byron's beautiful poem *'All For Love'*. In this poem, the poet considers the relative significance of youth, fame and love. The poet believes that the highest glory is to be found in youthful love.

The poet says that dead flowers cannot be restored to their original freshness even by sprinkling May-dew on them. In the same way, no amount of garlands and crowns of laurel leaves can ever add any real charm to an old wrinkled face. It being so, the poet is not at all interested in any garlands and crowns which may be expected in his old age. He does not care at all for such wreaths which can bring him nothing more than mere fame.

(3) Oh Fame!–if I e'er took delight in thy praises,
'Twas less for the sake of thy high-sounding phrases,
Than to see the bright eyes of the dear one discover
She thought that I was not unworthy to love her. (Page 105)

Ans. These lines are from Lord Byron's beautiful poem *'All For Love'*. In this poem, the poet weighs the relative significance of youth, fame and love. He asserts that the highest glory is to be found in youthful love.

The poet declares that he is not at all interested in garlands and crowns of laurel leaves that he might receive in old age only. He cares two hoots for such laurels which can bring him only glory and fame. If ever the poet showed any interest in the pompous words of praise for fame, it was only because he wished to see an affirmation in the eyes of his beloved lady that she thought him fit to love her.

(4) When it sparkled o'er aught that was bright in my story,
I knew it was love, and I felt it was glory. (Page 105)

Ans. These lines are taken from Lord Byron's beautiful poem *'All For Love'*. The poem is written in praise of youth and love and against old age and fame. The poet says here that the ultimate goal of youth is to cherish and enjoy love.

The poet looked for fame in the eyes of his beloved, and only there did he find fame. In her admiring glance he found the halo of glory that is seen round fame. Whenever her glance lighted up at anything that was admirable in him, or in his life, he was certain that it was the glory of love and he felt sure it was also fame and glory. The poet is thus all for love and it is in love that he realizes fame and glory as well.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What is the central theme of the poem 'All For Love'?

Ans. The poem *'All For Love'* stresses that youth and love are far more

important than fame and glory. It is true that youth desires to win fame and glory, and it is, of course, worthy of youth to win fame and glory. But love is the ultimate goal of glorious youth. Youth seeks fame all right. But for youth, fame is not an end in itself; it is mainly a means of winning love. Youth is satisfied if by winning fame, love can be inspired in his beloved. In winning love youth wins the highest fame and glory. This is the central theme of the poem *'All For Love'*. The poet Lord Byron is all for love, not for fame and glory.

(2) In the poem 'All For Love', what is the only purpose for which the poet desires fame?

Ans. The poet is all for love. He prefers myrtle and ivy, the glowing symbols of love and youth to the belated laurel wreaths which bring only fame. He despises all such laurels because, plentiful though they may be, they simply cannot add any charm to the head that is wrinkled and hoary, just as even May-dew having miraculous powers cannot bring back freshness to dead flowers. If ever the poet desires fame it is not because he is interested in fame itself, not because he takes delight in the pompous words that fame would flatter him with. He desires fame just to see if it can inspire his lady-love to throw an appreciative glance at him that implies recognition that she thinks the poet is fit to love her. When his sweetheart throws a sparkling glance over some admirable trait of the poet, he is greatly elated and truly proud of himself. Because in that glance he recognizes love, glory and fame all in one.

GRAMMAR

Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to besprinkle with;* (2) *to take delight in;* (3) *for the sake of.*

Ans. (1) The hall **was besprinkled with** scented water before the function began.

(2) The children **took great delight in** viewing the TV programme on Disneyland.

(3) Parents work hard **for the sake of** their children.

7. TURN, FORTUNE

–Alfred Lord Tennyson

Paraphrase

O Fortune, turn your wheel and humble the proud. You may turn your wheel ruthlessly through happiness, adversity and distress. We, however, neither love nor hate you nor your wheel.

O Fortune, you may turn your wheel with favour or frown. Because of your ruthless wheel, because of the ruthless fate, we neither prosper nor decline. Though our stores are small, our hearts are noble and heroic.

We are the masters of this wide earth and so we freely smile when you smile, O Fortune. But even if you frown, even if you are enraged, we continue smiling, because we work hard with our own hands and, therefore, our life does not depend on fate. We are capable of shaping our own fate.

So O Fortune, go on turning your ruthless wheel over those who are watching and wondering. We, however, know that your wheel and you are merely shadows in the clouds, something unreal, unsubstantial. And that is why we neither love nor hate you, O Fortune and your ruthless wheel.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) Turn, Fortune, turn thy wheel with smile or frown;
With that wild wheel we go not up or down;
Our hoard is little, but our hearts are great. (Page 107)

Ans. These lines are from the poem *'Turn, Fortune'* composed by Alfred Lord Tennyson. The poet says that man need not care for the wheel of fortune because he is the master of his own fate.

The poet asks fortune to go on turning its ruthless wheel and humble the proud. Let the wheel turn through happiness, adversity and distress; we who have faith in ourselves neither love nor hate that wheel of fortune and fortune itself. He again calls upon fortune to turn its wheel. It may turn with pleasure or with great displeasure, that does not affect us in any way. We do not believe that we prosper or decline with the turning of your wheel. We might not have a large store of wealth and other things, but we have stout and noble hearts.

(2) Smile and we smile, the lords of many lands;
Frown and we smile, the lords of our own hands;
For man is man and master of his fate. (Page 107)

Ans. These lines are from the poem *'Turn, Fortune'* written by Alfred Lord Tennyson. The poet says that man need not bother about the wheel of fortune because he is the master of his own fate.

Here, the poet expresses his firm faith in man's ability to face adversity. Fate may smile on him or frown on him by turns. Man neither depends upon it nor hates it. Man is himself the maker of his own fortune. If fate is favourable, man smiles, but even if it is cruel, he still smiles. The turning wheel of fortune does not make or mar man's prospects.

(3) Thy wheel and thou are shadows in the cloud;
Thy wheel and thee we neither love nor hate. (Page 107) *(March '87)*

Ans. These are the concluding lines of the poem *'Turn, Fortune'* written

by Alfred Lord Tennyson The poet says that man need not care for the wheel of fortune because he is the master of his own fate.

The poet proclaims great faith in man's capacity to face any kind of fortune. If fortune smiles on man, he smiles because he is the master of many countries. But even if it frowns, man still smiles because he works hard and is quite capable of shaping his own fate. By implication he says that fortune may turn its wheel above the gazing, watching crowd. But the courageous and the discerning men know quite well that fortune and its wheel are mere shadows in the clouds and, therefore not real or consequential. And that is why they neither love nor hate fortune and its wheel. They are totally indifferent to the vagaries of both fortune and its wheel.

Q. 2. Attempt the following question. Your answer to it should be in about 100 words :

What is Alfred Lord Tennyson's attitude to fortune? OR
How does the poet Lord Alfred Tennyson exhort us to face fortune? OR
What is the purport of the poem 'Turn, Fortune'?

Ans. Through his poem *'Turn, Fortune'*, the poet Alfred Lord Tennyson declares his total indifference to the ups and downs of the wheel of fortune. He wants the readers not to get perturbed by the fluctuating moods of fortune. Instead, they should have full faith in their own capacity to face their problems and obstacles courageously. He staunchly believes that man neither prospers nor declines because of the dictates of fortune. Man is the master of his own fate and can make or mar his fate by his own deeds. This is the central idea of the poem. He exhorts us to smile even when fortune turns against us, because we are masters of our own hands and can with fortitude and endeavour shape our own fate according to our own wish.

8. THE CASTLE

– Edwin Muir

Paraphrase

We, the defenders of the castle, felt completely confident All through that summer we were at ease. Every day we saw from the castle-wall the reapers cutting the grass in the fields, and the enemy camp which was just half a mile from the castle. There seemed to be no danger to us from the enemy.

Since we had weapons and plenty of provisions piled up, since our castle walls with openings through which to shoot, rose row upon row and since our allies friends — were approaching from every direction along well-sheltered roads, we, the determined defenders of our citadel, thought that we had nothing to fear at all.

Our castle-gates were strong, our walls were so high, thick and smooth that

no man could climb them; there appeared to be no clever trick by which the enemy could take the castle, or capture us dead or alive. Only a bird could have entered the castle.

What temptation could the enemy offer us? Our captain was brave and we were loyal and faithful to him. But there was a little, private side-gate. An old wicked watchman let the enemy in through that little side-gate.

Then the whole labyrinth of secret, underground stone passages became weak and vulnerable and we lost without a fight. The famous fort was captured easily by the enemy. All its secret passages no longer remained secret to the enemy.

How can one tell this shameful story? I will always say that since we were betrayed, we could not do anything. We had been sold by one among ourselves. We had no weapons to fight our real enemy which was gold.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) For what, we thought, had we to fear
With our arms and provender, load on load,
Our towering bettlements, tier on tier,
And friendly allies drawing near
On every leafy summer road. (Page 108)

Ans. These lines are from the poem *'The Castle'* written by Edwin Muir. The castle was well protected, but the treacherous act of an old warder gave the enemy a loophole to enter it and seize it. The poem condemns the corrupting influence of gold.

Although the enemy camp was only half a mile away from the castle, they posed no danger at all, because the soldiers and the inmates of the castle were in readiness to face the enemy courageously. The defenders had sufficient weapons and heaps of provisions in the castle. The castle-walls with openings to shoot through rose row upon row. Friendly forces were coming nearer and nearer to them from every direction along roads very well sheltered with leaves in summer The inmates of the castle therefore felt completely secure and unconcerned about the enemy.

(2) There was a little private gate.
A little wicked wicket gate.
The wizened warder let them through. (Page 108)

Ans. These lines are from the poem *'The Castle'* written by Edwin Muir. The castle was well protected, but the treacherous act of an old warder helped the enemy to enter it and seize it. The poem reveals the corrupting influence of gold.

The narrater tells us that the castle-walls were so high and smooth and thick that no enemy soldier could ever get a foothold for climbing. Moreover, the captain was brave and all the soldiers were faithful to him. So all of them felt

secure. But alas! there was a sidegate, a little wicket-gate which was a secret, but an old, unfaithful guard accepted gold and allowed the enemy to enter the castle through it.

(3) Oh then our maze of tunnelled stone
Grew thin and treacherous as air.
The cause was lost without a groan,
The famous citadel overthrown,
And all its secret galleries bare. (Page 109)

Ans. These lines are taken from the poem *'The Castle'* by Edwin Muir. The castle was well protected, but the treacherous act of an old warder enabled the enemy to enter it and capture it. The poem reveals the corrupting influence of gold.

The defenders of the castle felt completely secure. But there was a little private side-gate which proved ruinous to them. An old, greedy watchman treacherously let the enemy in through that little side-gate. That proved to be the doom of the castle. The whole network of underground stone passages now stood exposed to the enemy and they became not only useless but dangerous to the defenders. The fort was conquered by the enemy. The defenders could not even groan, let alone resist or fight. All the secret passages were no more secret to the enemy.

(4) Our only enemy was gold,
And we had no arms to fight it with. (Page 109)

Ans. These are the concluding lines of the poem *'The Castle'* by Edwin Muir. The castle was well protected, but the treacherous act on the part of an old guard enabled the enemy to enter it and capture it.

Here, the poet stresses the corrupting influence of gold. The castle was impregnable. The defenders were in a strong and secure position. But the enemy bribed the greedy warder who let them in through a secret wicket-gate. So the poet says that their real enemy was gold which tempted the greedy warder to act treacherously.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Why was the castle supposed to be safe against the enemy attack? OR **Why did the defenders of the castle feel secure?**

Ans. The defenders of the castle had sufficient stock of weapons, and plenty of provisions were piled up in the castle. The castle was impregnable. Their friendly allies were approaching them along every road very well sheltered by the leaves of trees. The castle-gates were strong and sturdy. The castle-walls were very thick, and so high and smooth that it was impossible for an enemy soldier to get a foothold to climb them. The defenders were sure that no clever trick or deception on the part of the enemy could outsmart them. Their captain was brave and all the soldiers were faithful to him. So the castle was supposed to be safe against any enemy attack.

(2) How was the castle overthrown? OR
Why do the people in the castle feel that their only enemy was gold?
(March '87) OR
What proved to be the real cause of the shameful overthrow of the famous castle?

Ans. The poem *'The Castle'* narrates the story of a people living a secure and happy life in the castle. The castle was impregnable. No enemy soldier could get even a foothold in it. Besides, they had adequate food stocks and ample arms and ammunition. Their captain was brave. Being in such strong and secure position, they felt sure that the enemy could be no threat to them.

But they were proved false in their complacent sense of security. The enemy could enter the castle by bribing the warder with gold. They were taken unawares and the famous citadel was overthrown. The poet feels that their real enemy was gold which tempted the warder to act treacherously.

GRAMMAR

Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *at ease;* (2) *to win a foothold.*

Ans. (1) We were completely **at ease** throughout our journey to Srinagar.

(2) The mountaineers found it extremely difficult **to win a foothold** on that steep mountainside.

9. THE UNEXPLODED BOMB

–C. Day Lewis

Paraphrase

Two hostile neighbours once found a bomb underground as they were digging in their respective gardens adjoining each other. Half of the bomb was in one's land, the other half was in the other's territory. There was a fence between their gardens. These two were neighbours, but they rarely spoke with each other. But upon the discovery of the bomb, X softened and remarked across the black painted fence that he had found something which Y should see; but then observing that Y too had got it, he asked Y as to what he proposed to do with that dangerous object.

He called his attention to the fact that the object threatened not only his life and property, and his wife and his children, but also his entire way of life. Y replied that the way of life of X brought no honour to the society. He said he did not want to quarrel, but since X had begun it, he had to say that his (X's) wife was most conceited and his children produced a terrible aversion in him. Y further reminded X that he too had a TV. He was going to say something about the bomb which he said was his .....

But X interrupted stating that he did not like the aggressive attitude of Y. He pointed out that as he had a larger part of the bomb than Y had, it would be harmful to Y if he tried to strain relations between them.

Y said that he (X) must have some strange illusion about the size or portion of the bomb he owned. He claimed that his own portion of the bomb was larger than that of X's by nearly six inches, and hence he should be warned. The bomb which was tightly held under the fence of the two neighbours, said in a low voice in his sleep that they seemed to consider it (the bomb) as a very harmless thing like a pumpkin. X then told Y that he would be happy to cross the fence and go to the other side with his tape to measure the comparative lengths of the bomb owned by each of them. Y at once refused him permission to tread his flowerbeds roughly under his foot, or to pry into his house through the window.

Thereupon X told him in a resentful voice that if that was his attitude, then he must not let his ugly children trample upon his land henceforward, and warned him that if they did trespass, they would be bitterly sorry for it.

In reply, Y declared that he–X–was under a wrong impression. His family had no wish or intention to step on his soil. He also proclaimed that his bomb was a weapon of peace.

Just then an angel who was passing by warned them both that if they continued to shout and quarrel angrily and keep dancing about, the bomb might explode. The bomb is highly explosive, and being a single indivisible whole, its explosion would be disastrous to both of them. Addressing them as gentlemen– if they would kindly permit him to call them so––, the angel told them that the highly explosive bomb would bring about total ruin of both of them if it exploded. He, therefore, gave them an impartial suggestion that they both should at once call in the bomb disposal unit to remove the bomb without further loss of time and thus remove the cause of their quarrel.

X and Y stared at the angel as though in consternation. And both said like one man that it was absurd to suggest removal of the bomb. They were totally against allowing the bomb disposal squad to enter their garden and to destroy the fence on which the whole life of each one of them depended. They unanimously denounced the proposal saying that only a sentimental idealist could suggest such a course. Each one of them claimed, in the name of God, to be a realist. Hearing this, the angel left the place hurriedly. The bomb turned over one side in its sleep and muttered a warning that if X and Y persisted in their foolishness and did not defuse it (the bomb), it would soon find out how the devil would use it against both of them.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) 'Then what, may I ask, are you proposing to do
About this object of yours which menaces my wife,
My kiddies, my property, my whole way of life?' (Page 110)

Ans. These lines are occur in the poem '*The Unexploded Bomb*' written by

Cecil Day Lewis. With the example of the two neighbours foolishly fighting about the ownership of a bomb, the poet tries to sound a note of warning about how the nuclear bomb would cause complete annihilation of human life if it was not defused once and for all.

Neighbour X has found a bomb underground just below the fence and for once he tries to be pleasant and calls upon his unfriendly neighbour Y to see what he has found. But just then he realizes that Y has found the same bomb, or rather, the other half of the same bomb on his side of the fence. So he asks Y what he intends to do about that object. He reminds him that it threatens his wife, his children, his property and his entire way of life.

(2) 'I don't like your tone!
And I must point out that, since I own
More bomb than you, to create any tension
Between us won't pay you.' (Page 110)

Ans. These lines are from the poem *'The Unexploded Bomb'* written by Cecil Day Lewis. Using the example of the two neighbours foolishly quarrelling over the possession of a bomb, the poet is sounding a note of warning about the disastrous consequences of nuclear weapons if they are not defused quickly once and for all.

Neighbour Y ridicules the way of life of his neighbour X, saying that his way of life brings no honour to society. He also tells him that his wife is conceited and his children are disgusting. Then to show off his standard of culture and living, he says that he too possesses a TV. Thereupon neighbour X declares that he does not like Y's aggressive attitude and tone of superiority. And he sharply brings to his notice that he possesses a longer portion of the bomb than his (Y's). He warns that it will be harmful to him if he tries to strain relations between them.

(3) 'They seem,' the bomb muttered in its clenched and narrow
Sleep, 'to take me for a vegetable marrow.' (Page 111)

Ans. These lines are from the poem *'The Unexploded Bomb* written by Cecil Day Lewis. Using the example of the two neighbours foolishly quarrelling about a bomb, the poet is sounding a note of warning about the disastrous consequences of nuclear weapons if they are not defused quickly once and for all

Here, the poet sounds a note of caution to the powers which are quarrelling over the bomb. The question is not who possesses more of the bomb. The bomb is not a harmless pumpkin or cucumber about which noisy quarrels could be carried on. If the bomb explodes, it is bound to annihilate humanity itself.

(4) 'Oho,' snarled X, 'If that's
Your attitude, I warn you to keep your brats.
In future from trespassing upon my land,
Or they'll bitterly regret it.' (Page 111)

Ans. These lines are from the poem *'The Unexploded Bomb'* written by

Cecil Day Lewis. Using the example of the two neighbours foolishly quarrelling about a bomb, the poet is sounding a note of warning about the disastrous effects of nuclear weapons if they are not defused quickly once and for all.

When X expresses his desire to cross the fence with his tape and go into Y's side of the fence to measure the length of the bomb owned by each of them, Y insults him saying that he won't allow X to trample under foot his flowerbeds and pry into his house through the window. X is infuriated on hearing all this. He tells him in a very resentful voice that if that is his attitude, then he (Y) must never let his ugly children trample upon his land henceforward and warned him that if they ever stepped on his land, they would have to face bitter consequences.

(5) Called a passing angel, 'if you two shout
And fly into tantrums and keep dancing about,
The thing will go off. It is surely permissible
To say that your bomb, though highly fissible,
Is in another sense one and indivisible. (Page 111)

Ans. These lines are from the poem *'The Unexploded Bomb'* written by Cecil Day Lewis. Using the example of the two neighbours foolishly quarrelling about a bomb, the poet is sounding a note of warning about the disastrous effects of nuclear weapons if they are not defused quickly once and for all.

As the hostile neighbours X and Y go on quarrelling, an Angel who is passing by warns them both that if they continue to shout and quarrel angrily and keep dancing about, the bomb might really explode. He further brings to their notice that it is quite true that their bomb can be divided into two. But the other thing about the bomb which is equally true is that it is a single indivisible whole and its explosion would be disastrous to both of them

(6) 'So let me put forward a dispassionate proposal :
Both of you, ring for a bomb-disposal
Unit, and ask them to remove post-haste
The cause of your dispute.' (Page 111)

Ans. These lines are taken from the poem *'The Unexploded Bomb'* written by Cecil Day Lewis. Using the example of the two neighbours foolishly fighting about the ownership of a bomb, the poet is here sounding a grim note of warning about the disastrous effects of nuclear weapons if they are not defused quickly once and for all.

Sounding a note of warning to the foolish neighbours as to the disastrous nature of the bomb, the poet here gives them a counsel of sanity putting forward a wise proposal. He asks them to summon the bomb removal squad and request it to remove the dangerous bomb without delay thus disposing of the bone of contention between them. That, the angel says, is the only sane way of saving themselves and mankind.

(7) The angel fled. The bomb turned over
In its sleep and mumbled, 'I shall soon discover,

If X and Y are too daft to unfuse me.
How the Devil intends to use me.' (Page 111)

Ans. These are the last four lines of the poem *'The Unexploded Bomb'* written by Cecil Day Lewis. The poem is intended to sound a warning to the Great Powers that the nuclear bomb must be defused for good if the world is to be saved from a terrible catastrophe.

Through the Angel's words of wisdom, the poet tries to open the eyes of the quarrelling Powers by advising them to get the bomb removed in time to avoid a universal catastrophe. But this advice is dubbed as sentimental idealism and the Powers considering themselves realists refuse to act on that advice. The poet, however, warns that such foolish approach of the Super Powers will inevitably spell the doom of the human civilization altogether.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What message does the poet, C. Day Lewis, give through his poem 'The Unexploded Bomb'? OR

What is the central idea of the poem 'The Unexploded Bomb'?

Ans. Today the world is on the brink of a great disaster. The presence of the nuclear bomb and other nuclear weapons threaten the doom of mankind. The Super Powers stick to their guns and maintain that their respective ways of life must be preserved at all costs. Stock-piling of atomic bombs is continuing at an unprecedented rate, and each side claims to possess 'more bomb'. Nuclear tests are conducted for improving nuclear capability. The poet, however, says that this comic situation is unfortunately fraught with frightful consequences for the whole of mankind. If the bomb explodes, it will 'work both ways' and destroy all in a nuclear holocaust. Therefore, sane counsels must prevail and the Super Powers and all others concerned must find ways and means to defuse the nuclear weapons post-haste and avert the impending catastrophe.

(2) In the poem 'The Unexploded Bomb' what was the quarrel between the two neighbours about?

Ans. The two hostile neighbours, X and Y, found a bomb as they were digging under the fence. The bomb was half in X's and half in Y's land. Now X pleasantly asked Y to see what he had found. But just then he saw that Y too, had found the same, and so he told Y that the thing was a threat to his wife, his children, his property and his whole way of life. Y promptly ridiculed X's way of life and told him that his wife was very arrogant and conceited and his children provoked great aversion in him. X did not like the aggressive attitude of Y and pointed out to him that he (X) had more of the bomb, therefore, it is in his own interest not to strain their relations. Y retaliated saying that his portion of the bomb was six inches longer than his (X's). Thus they went on quarrelling about the bomb forgetting that if it exploded, it would destroy both of them.

(3) What advice does the Angel give to the quarrelling neighbours in the poem 'The Unexploded Bomb'?

Ans. In the poem '*The Unexploded Bomb*' we find two hostile neighbours foolishly quarrelling with each other about a bomb which lies in two equal parts in each one's land with a fence over it in between.

The Angel who was passing by heard this unusual quarrel and counselled them thus:

The Angel tells them that the bomb is one and indivisible. Their shouting and dancing in anger may cause it to explode bringing total ruin on both. So the Angel advises them to call for a bomb disposal unit immediately and get the bomb removed post-haste. But this advice is totally disregarded by the quarrelling neighbours. They dub the Angel as a sentimental idealist and style themselves as realists.

GRAMMAR

Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to be on speaking terms;* (2) *to be a credit to;* (3) *to take one for;* (4) *to peer through;* (5) *to step on;* (6) *to fly into tantrums;* (7) *to go off.*

Ans. (1) Nowadays the two friends **are not on speaking terms.**

(2) Suresh's achievements **are a credit to** our school.

(3) 'Do you **take me for** a fool'? asked Mahesh.

(4) It is a bad habit **to peer through** somebody else's window.

(5) I warn you never **to step on** my land in future.

(6) We should not **fly into tantrums** at the slightest provocation.

(7) As the soldier was cleaning his gun, it **went off** by accident.

10. NO MEN ARE FOREIGN

– James Kirkup

Paraphrase

Let us bear in mind that no men can really be regarded as foreigners and no countries as alien lands. Under the different uniforms that soldiers of different countries wear, the same human body as our own lives and breathes. The lands on which these brothers of ours walk are just different parts of the same earth to which all of us have to return after death.

They, too, share the benefits of the sun, air and water as we do. They, too, like us, are fed by harvests during peaceful times; and are starved during the time of war starvation which is comparable to that caused by prolonged winter. There is no difference between our hands and theirs; their hands, too,

have the hard lines caused by hard work.

Let us keep in mind that they have eyes like our eyes and they wake or sleep just as we do. They, too, have strength like ours which can be conquered by love. In every country there is the same common pattern of life which all can recognize and understand.

And whenever we are told to hate other men of other lands, let us remember that in so doing we will be hating ourselves and depriving, betraying and condemning ourselves. And when we take up arms against each other, we lay waste the land, and pollute the pure atmosphere that is everywhere our own.

Therefore, let us not forget that no men are aliens and that no countries are foreign lands.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) Beneath all uniforms, a single body breathes
Like ours; the land our brothers walk upon
Is earth like this, in which we all shall lie. (Page 113)

Ans. These lines are quoted from the poem *'No Men Are Foreign'* written by James Kirkup. In this poem the poet acknowledges and emphasizes universal brotherhood which may ultimately banish war from our midst.

At the very outset the poet exhorts us to remember that no men can really be regarded as foreigners and no countries as alien lands. Under the different uniforms that soldiers of different countries wear, the same human body, as our own, lives and breathes. The countries where the so-called aliens walk are, in fact, different parts of the same mother earth to which all of us return and under which we lie forever after death

(2) They, too, aware of sun and air and water,
Are fed by peaceful harvests, by war's long winter starv'd
Their hands are ours, and in their lines we read
A labour not different from our own. (Page 113)

Ans. These lines are quoted from the poem *'No Men Are Foreign'* written by James Kirkup. In this poem the poet advocates universal brotherhood which may at last eliminate war from our midst.

In these lines the poet is emphasizing how man is man wherever he might be living. The aliens are as mindful of the benefits of the sun, air and water as we are. All men love peace and hate war, because war causes devastation irrespective of the countries where it is fought. And everywhere man has to work hard to live.

(3) Let us remember, whenever we are told
To hate our brothers, it is ourselves
That we shall dispossess, betray, condemn. (Page 113)

Ans. These lines are quoted from the poem *'No Men Are Foreign'* written by James Kirkup. In this poem the poet advocates universal brotherhood which may ultimately eliminate war from our midst.

The poet says that human nature is essentially the same everywhere. In their outward appearance people differ from one another, but at their hearts they are all alike. They breathe the same air, drink the same water and enjoy the same sunshine. All humans are brothers. We may be asked to hate our brothers by the ambitious war mongers in the name of national pride, religion, and so on. At such times, we must remember that hating our brothers means hating ourselves. By indulging in such hatred we dispossess ourselves, betray our brothers and condemn ourselves.

(4) Remember, we who take arms against each other,
It is the human earth that we defile,
Our hells of fire and dust outrage the innocence
Of air that is everywhere our own. (Page 113–114)

Ans. These lines are quoted from the poem '*No Men Are Foreign*' written by James Kirkup. In this poem the poet advocates universal brotherhood which may ultimately eliminate war from our midst. He condemns hatred between man and man as, by such hatred, we betray and condemn our own selves.

The poet wants us to bear in mind that whenever we are told to hate people of other lands, we are, in fact, told to hate ourselves, to deprive, betray and condemn ourselves. If we use weapons of destruction against people of other lands, we really lay waste our own earth, we make it dirty and spread devastation everywhere. By using guns and bombs and poisonous gases against each other, we pollute the pure atmosphere forgetting that the atmosphere is everywhere one and therefore it is our own atmosphere that we pollute.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What is the central idea of the poem 'No Men Are Foreign'? OR **What does the poet James Kirkup exhort us to remember in his poem 'No Men Are Foreign'?**

Ans. In his poem '*No Men Are Foreign*' the poet James Kirkup propounds a philosophy which is quite appropriate to our times. He advocates universal brotherhood. He boldly reminds us that the entire humanity is one. All human beings are our brethren. Man-made frontiers such as country, province, caste, creed and colour must not be allowed to prevail essentially because all are members of one human family having common interests, a common earth to share between them, and a common atmosphere to breathe. The poet warns us that if we hate people of other lands, it will only mean hating ourselves and harming ourselves. This is the central idea of the poem '*No Men Are Foreign*'.

(2) How does the poem 'No Men Are Foreign' bring home the absurdity and futility of war?

Ans. The poet James Kirkup advocates in his poem '*No Men Are Foreign*' universal brotherhood. All men are brothers wherever they might be living. Artificial divisions like caste, creed, colour, country and province are highly

detrimental to humanity and its speedy progress. The poet wants us to learn the truth that all men have the same interests and, therefore, hating each other is actually harming ourselves. We must not be swayed by the propaganda carried on by the blood-thirsty war mongers in the name of national pride, religion or race. War can only destroy; hatred can beget hatred only. Therefore, the poet calls upon all of us to remember that universal brotherhood is not an idle talk but the surest philosophy to eliminate war from our midst.

GRAMMAR

Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *aware of;* (2) *different from;* (3) *to take arms against.*

Ans. (1) He was **aware of** the danger inherent in his project.

(2) She is quite **different from** her younger sister.

(3) India will try her best not **to take arms against** any of her neighbours.

11. THE TEACHER

–P. Seshadri

Paraphrase

All these years I have worked hard in educational institutions and have constantly tried to instil the love of learning into the minds of young students earnestly persuading them to find the greatest joy in books. Fears of fruitless labour have never dampened my spirit and no amount of ridicule has slowed down my efforts. No amount of fluctuating faith will ever remove from my eyes the great joy that exists in this task of mine, I am certain about this. But then what reward do I expect to get for all this work? If some day, some hard working student finds some joy in his master's words and pausing for a moment remembers my name thankfully for the joy that he finds in what I taught him— then I suppose that itself will be the greatest reward for me.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) ..... No haunting fears
Of fruitless work have chill'd my soul, and sneers
Have not becalmed my endeavours; no kind
Of wavering faith, I trust, will ever blind
My eyes to bliss that in this task appears. (Page 115)

Ans. These lines are taken from P. Seshadri's poem *'The Teacher'*. In this poem the poet says that the real joy for a teacher lies in his students gratefully remembering him for the knowledge acquired

The poet says that he has worked hard in educational institutions for a

number of years and has constantly tried to persuade the young pupils to seek the greatest joy in books. Fears that his task would prove futile have failed to dampen his spirit. He has faced ridicule and smiles and smirks of derision in the course of his work, but these have not in any way slackened his efforts. With steadfast devotion he will continue to derive great joy from his noble work of teaching.

(2) But then, what guerdon do I seek for all this work? OR

..... If once, some pupil toiling hard
Will find the rapture of a Master's word,
And pausing gratefully my name recall,
Tracing his joy, in part, to what he heard
And learnt from me—it'll be rich reward! (Page 115)

Ans. These lines occur in P. Seshadri's poem *'The Teacher'*. In this poem the poet says that the real joy for a teacher lies in his students gratefully remembering him for the knowledge acquired.

The poet is confident that no kind of wavering faith will ever turn him away from the great joy derived by him in his work of teaching. He asks himself what reward he expects for this devoted work. In the lines under reference the poet gives the answer to the above question. According to him, there can be no greater reward for a teacher than the joy he gets when his students in later life remember him in gratitude for the knowledge they have acquired. This type of gratitude that a teacher earns from his students is indeed his richest reward.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) What is P. Seshadri's advice to the Teacher? ***(March '87)*** OR

According to the poet P. Seshadri, how should an ideal teacher work? OR

What, according to the poet-professor P. Seshadri, is the attitude of an ideal teacher to his task?

Ans. In his short poem *'The Teacher'* the poet-professor P. Seshadri explains the ideal attitude which characterises a real teacher. He wants a teacher to devote himself fully and selflessly to the task of teaching. He exhorts the teachers to persevere in their efforts to develop in the pupils a real love of knowledge. The poet urges the teachers not to allow their enthusiasm to be dampened by temporary failures. An ideal teacher must take such frustrations or failures in his stride and keep on steadily performing his task. He must love the work of teaching. This is the poet's advice to the Teacher.

(2) What, according to the poet-professor P. Seshadri, is a teacher's real reward?

Ans. The poet-professor P. Seshadri propounds in his poem *'The Teacher'* the idealism that characterises a good teacher. A teacher who works hard for creating a liking for knowledge, a thirst for learning in the minds of his students is, according to the poet, a successful teacher. A teacher's work is hard and he

may have to face sneers. It is to all appearances a thankless job. But if students in later life recall the name of the teacher gratefully for the knowledge acquired by them, it is the greatest reward of the teacher.

GRAMMAR

Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *to blind one's eyes to;* (2) *in part.*

Ans. (1) Parent's love for their children **should not blind their eyes to** their faults.

(2) His brilliant success was due, **in part,** to the easy question-paper.

12. RICHARD CORY

–E. A. Robinson

Paraphrase

Whenever Richard Cory came and moved through the town, we people standing on the pavement used to look at him with admiring eyes. He was a perfect gentleman from head to foot. He had handsome, elegant features and he was gracefully slender.

He was always soberly dressed and he was kind and gentle in his talk. However, when he said 'good morning' the people whom he adressed became nervous. And as he walked, he used to shine brightly.

And he was rich—even richer than a king. His behaviour was so graceful that his noble upbringing and education were all too obvious. In fact, he was such a many-splendoured personality that we wished to be in his place.

So we went on with our hard work waiting for a good turn in our fortune. We had no meat to eat and we cursed our bread, that is, we ate our bread somehow.

However, one peaceful summer night Richard Cory went home and shot himself dead.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) And he was always quietly arrayed,
And he was always human when he talked;
But still he fluttered pulses when he said,
"Good morning," and he glittered when he walked. (Page 117)

Ans. These lines occur in the poem *'Richard Cory'*. The poet E. A. Robinson brings out through this poem how appearances are often deceptive.

By implication it is pointed out that we can never judge a man's happiness from his outward appearance.

The poet gives a very attractive description of Richard Cory's personality and movements. He was a thorough gentleman, having handsome features and a majestically slender body. Richard Cory was always soberly dressed and whenever he talked, he was kind and gentle. But he overawed the common people and made his hearers nervous by his utterances. And when he walked, he used to shine rather too brightly.

(2) In fine, we thought that he was everything
To make us wish that we were in his place. (Page 117)

Ans. These lines are taken from the poem *'Richard Cory'*. In this poem the poet E. A. Robinson demonstrates in a striking manner how appearances are often deceptive. Here it is pointed out that we can never judge a man's happiness from his outward appearance.

Richard Cory was a thorough gentleman with handsome features and an elegantly slender body. He was always soberly dressed and kind and gentle in his speech. The poor people saw that he was richer than a king and very graceful in his behaviour. In short, they keenly aspired to be in Richard Cory's place because he seemed to possess all the qualities and accomplishments that the common people wish to have.

(3) And Richard Cory, one calm summer night,
Went home and put a bullet through his head. (Page 117)

Ans. These are the concluding lines of the poem *'Richard Cory'*. The poet E. A. Robinson brings out most strikingly through this poem how appearances are often deceptive. Here it is pointed out that we can never judge a man's happiness from his outward appearance.

The poor people saw Richard Cory moving in the town and they were greatly impressed by his manners. He was a fine specimen of a highly polished gentleman and also a very handsome person. He was very rich too, even richer than a King and the common people naturally longed to change places with him. But, there was a shock in store for them. Richard Cory went home one quiet summer night and shot himself dead. The poet has thus given a sudden tragic twist to his light-hearted praise of the great and happy Richard Cory. These lines bring out the sharp contrast between the happy appearance and the tragic reality of Richard Cory's life.

Q. 2. Attempt the following question. Your answer to it should be in about 100 words :

Write a note on the element of irony in the poem 'Richard Cory'. OR
Sketch the character of Richard Cory.

Ans. The fine, subtle psychological portrait of Richard Cory is presented to us through the eyes of the pavement dwellers.

Richard Cory was a thorough gentleman. He was slim, dignified and handsome. He was well dressed and human to the core. He had refined manners.

He was richer than a king. It appeared that he had everything that a man would desire to possess. It was the admirers' ambition to be just like Richard Cory. So they feel baffled when they learn that he suddenly ended his life by putting a bullet through his head.

GRAMMAR

Phrases and Idioms

Q. Use the following in sentences of your own so as to bring out their meaning :

(1) *from sole to crown;* (2) *in fine.*

Ans. (1) Our leader is a thorough gentleman **from sole to crown.**

(2) The old man told us that he had no money, that he was suffering from some incurable disease and that he had a large family to maintain, **in fine,** he told us how miserable he was.

13. MOWING

–Robert Frost

Paraphrase

In the farm near the wood there was only one sound. The sound was of my scythe cutting the grass from the ground. It was only whispering. What was it whispering? I myself could not very well understand it. Perhaps it was whispering something about the heat of the sun; or perhaps it was whispering about the silence around. And that was the only reason why my scythe did not speak aloud, but only whispered.

It was certainly not any dream of the gift received without doing anything. Nor was it about the wealth received mercifully from any fairy or elf. My scythe was cutting the grass with genuine love of labour. It was arranging the grass that was cut in fine rows along the furrow. While cutting the grass, it also cut the beautifully pale, coloured flowers and as it did so it frightened away a bright, green snake. That scythe of mine could whisper only about truth and nothing but truth. Anything else would be an extremely weak, unfit subject for my scythe. My long scythe whispered : the most pleasant dream that a workman can have is the accomplishment of his hard work.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) *What was it, it whispered? I knew not well myself;*
Perhaps it was something about the heat of the sun,
Something, perhaps, about the lack of sound—
And that was why it whispered and did not speak. (Page 119)

Ans. These lines are taken from the poem *'Mowing'* written by Robert Frost. The poem, a fine lyric, is all in praise of a farmer's activity of mowing in

the farm. It brings out the worker's love for hard work and not for any idle dreams.

The poet was cutting the grass in his farm by the side of the wood and he imagined his long scythe whispering to the ground. The poet wondered what his scythe was whispering about. He says that he himself did not understand it clearly, but he felt that the scythe was whispering about the real conditions around like the heat of the sun, or perhaps about the silence that prevailed there. That was the reason why the scythe did not speak aloud but only whispered in a low voice. Clearly the work of mowing was going on with full concentration in spite of the heat of the sun.

(2) It was no dream of the gift of idle hours,
Or easy gold at the hand of fay or elf : (Page 119)

Ans. These lines are taken from the poem '*Mowing*' written by Robert Frost. The poem, a fine lyric, is all in praise of a farmer's activity of mowing in the farm. It brings out the worker's love for hard work and not for any idle dreams.

The poet praises hard and honest work. He was cutting the grass and he could hear only the faint sound being made by his scythe as the grass was cut. The work was going on smoothly in the scorching heat of the sun and in the silence all around. He hates dreaming about money easily acquired. He is not for dreaming godsend windfall. No, he asserts that gifts earned by hard work are the only proper gifts.

(3) The fact is the sweetest dream that labour knows,
My long scythe whispered and left the hay to make. (Page 119) ***(March '87)***

Ans. This is the last couplet of the beautiful lyric '*Mowing*' composed by Robert Frost. The poem is all in praise of a farmer's work and hard earned money.

The poet here points out that the best dream is the dream of legitimate reward of labour. Idle dreams of wealth easily gifted by fairies only hampers real enjoyment. As the farmer's scythe cuts the grass, a whispering sound is noticeable. That sound is the sweetest sound to the ear of the farmer. On his hard labour depends his life and he derives the maximum joy from his work. Thus this simple but fine poem conveys the deeper meaning of happy human living.

Q. 2. Attempt the following question. Your answer to it should be in about 100 words :

In the poem 'Mowing' what was the theme of the scythe's whispering to the ground? OR

What deeper meaning does Robert Frost convey through his poem 'Mowing'?

OR

What, according to Robert Frost, is the sweetest dream?

Ans. The farmer-poet was mowing the grass with his scythe. His scythe was whispering about the heat of the sun or, perhaps, about the silence that

prevailed there at the time of mowing. The poet knew quite well that the whispering of the scythe was certainly not about any dream of gifts of wealth at the hands of a fairy or an elf. His scythe was not whispering about any dream that was unreal or fantastic. The poet refused to indulge in dreaming about easy gains without pains. He experienced the boundless joy of working hard in his farm with his long scythe in the heat of the sun. And the deeper meaning that this farmer-poet wishes to convey through this poem is that for a farmer or any sincere worker there can be no dream sweeter than the dream of accomplishing his hard work sincerely, steadily and faithfully. The joy derived from actual toil is far greater and more real than any other joy in life.

14. NEVER ADMIT THE PAIN

–Mary Gilmore

Paraphrase

Never let others know the pain you may be enduring. Conceal it resolutely from others. Only the weak people complain about their pain. By complaining about their pain, they lower themselves in the eyes of the world.

Keep the wound from the eyes of the public. Cover it well. Let it remain hidden. Bear your pain silently and courageously, because silence is very precious and courage is a valuable boon.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) Never admit the pain,
Bury it deep;
Only the weak complain,
Complaint is cheap. (Page 121)

Ans. These are the first four lines of the poem *'Never Admit The Pain'* written by Mary Gilmore. The poem brings home to us the idea that the wise never make their personal grief public, and that there is dignity in silent suffering.

The poetess Mary Gilmore feels that it is essential not to make our personal pain known to others. We should carefully and resolutely keep our own private grief from others. It is only the weak and the chicken-hearted persons that complain about their personal pain. And by such complaining they only lower themselves in the eyes of the world.

(2) Cover the wound, fold down
Its curtained place,
Silence is still a crown,
Courage a grace. (Page 121)

Ans. These lines occur in the poem *'Never Admit The Pain'* written by

Mary Gilmore. The poem teaches that the wise never make their personal grief public.

In the poem *'Never Admit The Pain'* the poetess tells us never to make our personal pain known to others. We must bury it deep down inside ourselves. To complain about our private woes is to advertise our own weakness and lower ourselves in the estimation of the world. Therefore, she advises us to keep our wound well covered and hidden from the eyes of the world. She asks us to suffer silently and courageously. It should be remembered that silence in the matter of bearing personal pain is an outstanding quality and the courage involved in it is nothing short of a boon.

Q. 2. Attempt the following question. Your answer to it should be in about 100 words :

What is the message of the poem 'Never Admit The Pain'? OR

In the poem 'Never Admit The Pain' what is the attitude of the poetess to grief and pain? OR

How does Mary Gilmore glorify silent suffering in her poem 'Never Admit The Pain'?

Ans. Suffer the pain silently and courageously. This is the message of Mary Gilmore through her poem *'Never Admit The Pain'*. Making our personal pain public merely exposes our own weakness. Strength lies in bearing personal grief without a murmur of complaint to others. We render ourselves cheap by complaining to others about our little discomforts. The world will readily share your joys, but, it will not share your grief because it is entirely your personal affair. If you weep, you weep alone. This should be remembered by all. If we endure our pain silently and with fortitude without making it public in any way, we rise in our own estimation and we build the necessary self-respect in our own minds. The poet, in short, gives the message that bearing our pain silently is a golden virtue.

15. THE PSALM OF LIFE

–D. L. Roy

Paraphrase

O prophet of gloom, do not tell us that there is Hell beyond death where we will be subjected to severe suffering and cruel tortures by hissing and raving snake-haired spirits.

After suffering long and severe troubles, after enduring extreme cares and pain here on earth, do not tell us that more sorrows and troubles await us even after death and that we must sigh and groan again in the life beyond.

We are dear favourite children of our heavenly Father, God. He will not

punish us to take revenge on us. We are his creation and He did not create this universe with the intention of destroying it.

God in heaven is not a merciless tyrant bent upon holding us in terrible fear like a race of slaves. He is like a loving Mother to us all embracing us lovingly.

Hence do not behave abjectly with miserable faces. Cheer up, cast away your great fears. This earth of ours is still a happy place in spite of all the sorrows and troubles. So let us enjoy life with good cheer on this earth.

Let your cares and sorrows be drowned in the flood of love. Let the joy of love spread over the dry desert of gloomy life. Find purity and sacredness in all beautiful things and experience sweet music in children's laughter.

There are no storms in the vast blue sky, there is no tyrant above with an angry, frowning look. There are only the moon, and the sun and the twinkling stars shining with everlasting love for us.

We shall take all the earthly joys and sorrows in our stride, and shall be as loving and affectionate as we can. We shall not have ruthless laws, religious commands or merciless justice. We shall only follow the law of love for all fellowmen.

No great flood, no dreadful pestilence, no snake, no famine, no expression of displeasure, not even a spiteful, fierce look from above us can win our love. They may perhaps threaten us for a while. Love alone can win our love.

Therefore, let us make our fellowmen happy. Then they, too, will make us happy. Come, let us make this earth of ours just like heaven. Then all our fellowmen will be just like angels.

There will be no better heaven than this earth of ours when our fellowmen love us and we in turn love them all equally well. A life which is full of hatred and utter lonelines is without doubt a terrible suffering—it is in fact Hell!

Armed with the weapon of love and protected by the armour of justice, we can resist all the fires of Hell, dreadful diseases, famines and all other trials and tribulations. As science progresses and Beauty flourishes, we all can make our earth a veritable heaven of love and happiness.

QUESTIONS AND ANSWERS

Q. 1. Explain with reference to the context :

(1) After our long and dreary troubles
After our mortal cares and pain,
O tell us not—more woes are coming,
And we must sigh and groan again. (Page 122)

Ans. These lines occur in the poem *'The Psalm of Life'* written by D. L. Roy. Here the poet exhorts us not to torment ourselves with the gloomy thoughts of Hell beyond the grave. According to him, we can turn this earth into heaven with the triumph of science and love.

The gloomy prophet must not tell us that there is Hell beyond death, where we will be subjected to severe suffering and cruel tortures by hissing and raving snake-haired spirits. Let nobody tell us that after suffering long and severe

troubles and after enduring extreme cares and pain here on this earth, more sorrows and troubles are in store for us even after our death and that we must groan and wail in the next world, too.

(2) We have above no cruel despot,
To hold in awe a slavish race;
We have 'midst us a loving Mother,
Clasping all men in her embrace. (Page 122)

Ans. These lines occur in D. L. Roy's poem *'The Psalm of Life'*. In it the poet exhorts us not to torment ourselves with the gloomy thoughts of Hell after death. With love and steady progress of science we can turn this earth into heaven.

The poet says that we are dear children of our heavenly Father, and He will not punish us with the intention of taking revenge upon us. We are His creation and He did not create this universe to destroy it. God in heaven is not a merciless tyrant bent upon holding us in terrible fear as though we were a race of slaves. He is like a loving Mother to us all, embracing us all lovingly and affectionately.

(3) Then cringe no more with fawning faces,
Come, with your shivering fears away!
This world with woes is still a garden,
Make life itself a holiday. (Page 122)

Ans. These lines occur in D. L. Roy's poem *'The Psalm of Life'* in which he exhorts us not to be cowed down by the hanging sword of the talk of severe suffering and cruel tortures awaiting us after death. With love and progress of science we can turn this earth into a veritable heaven.

The poet wants us to believe that God in heaven is not a merciless tyrant determined to hold us in fear like slaves. He is, in fact, like a loving Mother to us embracing us lovingly. With this faith he calls upon us not to behave in an abject manner with woe-stricken faces. We must cheer up and throw away our great fears. This earth of ours is still a happy place in spite of all the sorrows and troubles. So the poet asks us to enjoy life cheerfully in this garden which is the earth.

(4) We shall be just through smiles and sorrows,
We shall be loving as we can.
No iron rule, dictate or justice,
Our law be : "Love for Fellow-man". (Page 123)

Ans. These lines are quoted from D. L. Roy's poem *'The Psalm of Life'*. In it the poet exhorts us not to be cowed down by the hanging sword of the talk of severe suffering and cruel tortures awaiting us in Hell after death. With love and progress of science we can turn this earth into a veritable heaven.

There are no storms in the vast blue sky, and there is no vengeful dictator above with an angry, frowning look. There are only the moon, and the sun and the twinkling stars shining with everlasting love for us. Therefore, we shall take

all the earthly joys and sorrows in our stride, and shall be loving and affectionate as much as we can. We shall not have ruthless laws, dogmatic religious commands or merciless justice. We shall only follow the law of love for all fellowmen.

(5) No deluge, Plague, no snake, no famine,
Frowns, nor vindictive glares above
Can win our love, though they may menace :
Love only can command our love. (Page 123)

Ans. These lines occur in the poem *'The Psalm of Life'* written by D. L. Roy. In it the poet urges us not to get frightened by the talk of severe pain and suffering in Hell after death. He exhorts us to make this earth itself a heaven by behaving lovingly towards all our fellowmen and by adopting a scientific outlook.

The poet calls upon us to take all the earthly joys and sorrows in our stride and to be as loving as we can. Instead of having religious commands, iron laws or blind justice, we should only follow the law of love for all our fellowmen. We should have faith in the strength of our love which cannot be subdued by any great flood, any dreadful pestilence, any hissing and raving snake, any famine, or any revengeful look from above. All these things may perhaps threaten us, but nothing more than that. Our love can be won only by love.

(6) No better heaven, than when men love us,
And when we love our brethren well;
A life both hating and deserted,
Why, that is torment—that is Hell! (Page 123)

Ans. These lines occur in D L. Roy's poem *'The Psalm of Life'*. In it the poet asks us not to be afraid of Hell where, some say, more torments and tortures await us after death. With love and progress of science we can make this earth itself a genuine heaven.

The poet is explaining here the healthy concept of universal brotherhood. National, religious and racial barriers are artificially created by those interested in capturing power and instigating violence and war. We must refuse to be misled by such dealers of hatred. If we love all men, all men are bound to love us. Hatred and isolation cause pain and suffering, and really mean Hell.

(7) We, armed with love, in justice armoured,
Defy hell fires, plagues and dearth;
Whilst Science triumphs, Beauty blazes,
We all can make a heaven of earth. (Page 123)

Ans. These are the concluding lines of the poem *'The Psalm of Life'*. written by D L. Roy. In it the poet asks us not to be afraid of Hell where, some say, more torments and tortures await us after death. With love and progress of science we can make this earth itself genuine heaven.

We should have faith in ourselves and treat all people as our brethren. We must banish hatred from this earth of ours. With love and justice we can fight all

calamities successfully. The poet expresses here his faith that our earth itself will be like heaven when science and scientific outlook dominate and bring about great advance in every field.

Q. 2. Attempt the following questions. Your answer to each question should be in about 100 words :

(1) Why, according to D. L. Roy, should we not be afraid of Hell? OR **What does the gloomy prophet tell us about Hell? What, according to the poet D. L. Roy, should be our attitude to it?**

Ans. The prophet of gloom tells us that there is a Hell after death. There are snake-haired spirits which hiss and rave and threaten us with all kinds of torture and terrible harassment. The dark-browed prophet tells us that more sorrows and pains will have to be suffered by us in Hell. The poet, however, exhorts us not to be nervous by such gloomy and fierce foretelling. We suffer here on earth a lot of troubles for quite a long time, and to say that more suffering is in store for us after our death is absurd and not to be taken seriously. The poet urges us to believe we are God's creatures and he has created this universe not to destroy it. God loves us. He is not a merciless tyrant, but a loving Mother to us. He protects us and embraces us lovingly. Therefore, we should take all the joys and sorrows on this earth in our stride and shed all fears of Hell and the accompanying torments.

(2) How, according to the poet D. L. Roy, can we make a heaven of earth?

OR

What is the central idea of the poem 'The Psalm of Life'?

Ans. The poet D. L. Roy exhorts us to defy and dispel all dismal ideas about Hell and the terrible torments and tortures that gloomy prophets predict for us after death. He urges us to have faith in God who has created us. God is not vindictive. He is not out to condemn us to suffer untold pains even after death. He does not intend to destroy us. We suffer enough trials and tribulations here on this earth and we should rest assured that there is no Hell beyond the grave. This earth in spite of the woes, is still a garden where we should enjoy life with courage and good cheer. The poet exhorts us not to allow fears of great flood, dreadful diseases, famine and vindictive glares to undermine our love. He wants us to love all our fellowmen which will ensure reciprocal love from them for us. Love and progress of science can definitely help us to make our earth even better than heaven. Such is the inspiring message of the poet D. L. Roy to all of us.

● NON-DETAILED STUDY (RAPID READER)

1. THE DEAR DEPARTED

–Stanley Houghton

SUMMARY

Mrs. Slater is in mourning. Her daughter Victoria, ten years old, is playing outside. She is dressed in gay colours. Her mother sharply calls her, and orders her to wear a white frock with a black slash. She scolds her for roaming about while her Grandpa is lying dead upstairs. She wants her to change before her aunt Elizabeth and uncle Ben arrive. Victoria asks why they are coming and is told that her father has sent a telegram to them.

Mrs. Slater is a plump, vulgar woman. Thinking that her father is dead, she forces her husband Henry to help her shift the bureau from her father's room upstairs to their room downstairs. And in its place they put their old chest of drawers before her sister Elizabeth Jordan arrives. She also carries the handsome gold clock from her father's room.

Victoria wants to know whether they are trying to pinch these things from Grandpa's room before aunt Elizabeth arrives. She is, however, warned not to say a word about those things when her aunt is present. Shortly afterwards, Mrs. Elizabeth Jordan and her husband Ben arrive. They are in complete new mourning. Then Ben asks if the doctor has seen him and Mrs. Slater tells him that the doctor hasn't gone near him. Ben and Mrs. Jordan remark that it's a great mistake. Many dead men have come back to life again in the past. Mrs. Slater assures them that he is definitely dead : he took his breakfast, went out to pay the insurance premium and after returning home went to bed and slept, without taking his dinner. Then she asks them whether they would go upstairs to see him first or take tea. Mrs. Jordan says that they would first take tea.

They discuss the nature of the announcement to be given in the papers and then Mrs. Jordan suggests that they should make a list of the valuable articles belonging to their father. Henry hastens to mention that there is no jewellery or valuables, but Mrs. Jordan reminds him of the gold watch which grandfather had promised to her son Jimmy. Then she also mentions the insurance money. She asks if the premium has been really paid that morning. At this stage, Victoria informs that her grandfather had not gone out to pay the premium at all. Mrs. Slater then concludes that he must have gone to the public house kept by John Shorrock's widow.

Mrs. Jordan is also very much upset. She says her father has deliberately not paid the premium. He only meant to annoy her. Mrs. Slater complains that he has been living with her for three years and she had to suffer so much Mrs. Jordan retorts that earlier he had been with her for five years.

Just then she sees the bureau and inquires about it. Mrs. Slater tells her a

white lie that Henry has recently got it in an auction. Mrs. Jordan has her doubts about it, but doesn't say much at this stage.

Mrs. Slater sends Victoria upstairs to fetch the bunch of keys from her grandfather's room to find out if the premium receipt is in the locked safe of the bureau. Victoria comes down very much frightened saying that Grandpa is getting up. At these words all the greedy, selfish relatives are frightened. They can't believe it. Mrs. Jordan asks her sister and Henry to go upstairs and see for themselves. But just at that moment Abel Merryweather steps in. He is over seventy but quite vigorous.

Mrs. Jordan nervously asks him about his health. He says he is quite all right. As he finds them all in mourning, he asks them who has died. Mrs. Slater tells him that Ben's brother is dead. The old man is clever enough to understand the game being played by his daughters. He asks Mrs. Slater and Henry why they have removed his bureau. Here Mrs. Jordan gets a chance to condemn her sister roundly. She tells him point-blank that Mrs. Slater and Henry have been trying to rob him of his clock and bureau.

The sisters begin to quarrel, but Abel stops them and declares that he is going to change his will. Mrs. Slater requests him not to be hard on her. He says he would not be hard on anybody. He would leave his things to whosoever he is living with when he dies. Each of the daughters now selfishly press him to live with her. But he is not to be fooled by them anymore. He declares that neither of them ever cared to put up with him.

Then to outwit them, he says that he intends to do three things next Monday. He has to go to his lawyer and alter his will; he has to go to the insurance office and pay the premium; and then he has to go to St. Philip's Church and get married. Hearing this, all are stunned. Mrs. Slater asks him who he is going to marry. He replies that he would marry Mrs. John Shorrocks who keeps the Ring-O-Bells' the public house. He also tells them he will go and stay there with her. Then he suddenly leaves asking them to attend the wedding ceremony at St. Philip's.

QUESTIONS AND ANSWERS

Q. Attempt the following questions. Your answer to each question should be in about 150 words :

(1) How do Amelia and Henry try to appropriate the valuable belongings of Abel Merryweather? OR

How is Amelia's greedy nature revealed as soon as Abel Merryweather is taken for a dead man?

Ans. When Amelia thinks that her father, Abel Merryweather, is dead, she begins to plan how best she can pinch the valuables and everything belonging to him. She tells her husband Henry to wear the new slippers of her father as his slippers are nearly worn out. Then she says she has always wanted to have the bureau after his death. And in spite of Henry's reluctance, she compels him to help her bring the bureau downstairs. But this is not all. She even carries

grandfather's handsome clock telling Henry that their clock is worth nothing and that her father's clock always appealed to her. When Victoria asks if they are pinching Grandpa's valuables before aunt Elizabeth and uncle Ben arrive, Amelia warns her not to breathe a word about these articles before them. This is how Amelia and Henry try to appropriate the valuable belonging of Abel Merryweather.

(2) How does Elizabeth expose the selfishness of Amelia?

Ans. Mrs. Elizabeth Jordan exposes the utter selfishness of Amelia step by step. When Abel wants his new slippers, Amelia hastily snatches them from Henry and gives them to Abel. But Elizabeth is clever enough to see the truth and remarks that it is not very polite and delicate 'to step into a dead man's shoes' in such an ugly haste. Mrs. Jordan asks the old man if he remembers having seen Amelia and Henry in his room. This is a leading question deliberately asked by Elizabeth. Abel remembers. He asks Amelia and Henry why they were shifting his bureau out of his bedroom. Now the cat is out of the bag. Amelia and Henry are speechless. Elizabeth seizes this opportunity and, pointing to the bureau, asks him if it is the same. The old man confirms it. Then seeing the handsome clock on the mantelpiece he exclaims that it is also his. Now Elzabeth calls Amelia's bluff, and says that Amelia and her husband have been robbing Abel of his valuables and furniture. Thus she exposes Amelia's selfishness.

(3) How do the sisters and their husbands react to the obituary note? What light does the conversation throw on their characters?

Ans. Amelia suggests a simple statement that the old man Abel died at the residence of his daughter. Elizabeth says that words like 'Never forgotten' should be used Ben, however, remarks that they couldn't very well have forgotten just the day after. Amelia says that they might write 'A loving husband, a kind father and a faithful friend'. Ben doubts if it would be right to say so in an obituary note. Henry reads a verse from the paper and says that it rhymes well. Elizabeth wants the obituary note to say how much they loved him and what his good qualities were and what a great loss it has been to them. Amelia fears that it would cost so much.

In short, Amelia is prosaic and worried about the cost. Elizabeth is practical and wants to follow the general practice. Henry appears more jocular than sincere. Ben hesitates to express feelings which are not in their minds. But one thing becomes quite clear from their conversation that they are all insincere about the obituary note. It is obvious from their remarks that they are all mean and selfish and not at all affectionate.

(4) How does Abel Merryweather outsmart one and all? ***(March '87)***

Ans. Believing that Abel Merryweather was dead, his daughter Amelia tries to appropriate all his valuables, before her sister Elizabeth arrives on the scene. Elizabeth, however, is smarter than her sister and is able to find out what Amelia has done But Elizabeth is equally greedy Their father Abel

Merryweather, however, turns out to be the smartest of them all. When he comes to know about the meanness, hypocrisy, selfishness and greed of his daughters, he gets angry. He says he is going to do three things on Monday next (1) He will go to the lawyer and get his will altered. (2) He will go to the insurance office and pay his premium. (3) He will go to St. Phillip's and get married. The last announcement is a great shock not only to his daughters but also to his sons-in-law. Abel Merryweather thus outsmarts one and all, because if the old man marries, the bride will get all his belongings.

(5) Explain how Victoria turns out to be different from all other characters in the play. OR

Give a character sketch of Victoria.

Ans. Victoria shows early development. She is very smart no doubt. Victoria mischievously remarks that Ben and aunt Elizabeth have not come for ages and asks why they are coming now. When Amelia and Henry shift the bureau and carry the handsome clock from Grandpa's bedroom and bring them downstairs, Victoria knows that they are robbing her grandfather. The girl tells herself that they have stolen those things. They are all frightened to see Abel Merryweather alive. All of them have a sense of guilt. Victoria alone is really happy. When the old man comes downstairs, she runs to him exclaiming that she is very glad he is not dead. She loves her Grandpa sincerely. She is good, truthful and candid while all the other characters are mean and selfish hypocrites having an eye to the old man's belongings. Victoria is certainly very different from all of them.

(6) Trace the character of Amelia Slater.

Ans. Amelia Slater is a vigorous, plump, coarse, ignoble woman. She is meanness and selfishness incarnate. She has absolutely no respect and no love for her old father. She is in such an ugly hurry to appropriate her father's belongings that she doesn't even care to get some doctor to examine her father and declare him dead. She is anxious to remove all his valuables downstairs before her sister Elizabeth arrives and she is so overbearing that she compels her hesitating husband, Henry, to help her in her plans. She is a cheat of the worst kind and hypocrite and a liar. She is so greedy that she tries to steal as many belongings of her father as possible before her sister arrives. She is as shameless as she is greedy. And she is so coarse and vulgar that she doesn't hesitate to pick up a noisy quarrel with her sister Elizabeth who is herself more than a match to her in every respect.

(7) 'The Dear Departed' is in fact an exposure of meanness, hypocrisy, selfishness, greed and spitefulness of human beings.' Discuss.

Ans. '*The Dear Departed*' is a one-act play which is packed with ironic humour. It exposes the mean, vile side of human nature. The two sisters, Amelia and Elizabeth, are unabashed in their greed. Amelia does not even think it necessary to get a doctor to examine and declare her father dead; Elizabeth too, doesn't show any interest in going to her father and seeing him herself on arrival at Amelia's house. Instead, she is more concerned with having tea and making a list of his belongings. This shows how mean and greedy they are. Amelia pinches

her father's slippers and his bureau and even his handsome clock. The hypocrisy of the two sisters and their husbands, clearly stands out in their remarks about the obituary note. The sisters too are devoid of any genuine feeling for their father. They are in mourning and wear black dress just to show off and outshine each other. They are more interested in his belongings. Thus, the one-act play *'The Dear Departed'* exposes the heartless greed which is the worst side of human nature.

2. MICHAEL

—Miles Malleson

SUMMARY

Scene–I

Matryona is anxiously waiting for her husband Simon to return from the town. Her little daughter Aniuska is also eagerly waiting for him. He has gone to town to get a new sheepskin for the winter.

Just then Simon comes. There is a young man of about 18 with him. He has not bought any sheepskin. Matryona is very angry. She wants to know what Simon has done with the little money she had given him. He says he spent it on vodka. She then asks who the stranger is. Simon tells her he found him in the snow dying of cold and hunger. Taking pity on him he has brought him home. At first, Matryona is terribly upset. There is hardly any food in the house and how can she feed another person, a total stranger? But in the end she also pities the young fellow and gives him tea and food.

At that moment the stranger smiles in the strangest manner.

Scene–II

One year has passed away. Michael, the stranger, proves to be the luckiest addition to Simon's household. He becomes famous as the best bootmaker. Their condition is slightly improved. A nobleman comes there with a foreign piece of leather. Simon agrees to make boots for the nobleman. The nobleman threatens him with grave punishment if he spoiled the boots. Then, he sees Michael. Simon tells the nobleman that he is his workman. The nobleman warns Michael not to spoil his boots, but Michael only smiles the same strange smile seeing which, Matryona is again taken aback.

The nobleman leaves and Michael folds the leather and cuts it into two pieces. Simon is shocked but Michael deliberately cuts it again. Now no boots can be made out of it. Only soft slippers can be made. Simon is afraid that Michael's mistake is going to bring total ruin on him.

But just then a servant of the same nobleman comes back and tells Simon that his master has suddenly died and his mistress wants him to make soft slippers for the corpse.

Simon and Matryona stare at Michael.

Scene – III

Yet another year has passed away. It is past evening. There is a knock at the door. A woman with two little girls enters. One of the girls is lame. The woman asks Simon to make shoes for the girls. They are twin sisters, and so the measurement is the same. Matryona asks why one girl is lame. The woman tells her that after giving birth to the two little girls their mother had rolled on to one child and crushed its leg. The mother died instantly and as there was no one to look after the little babies, she has brought them up.

The woman leaves Simon's hut with the two girls. Just then, Matryona and Simon find Michael smiling the same strange smile for the third time. And his face too is shining brightly. Simon humbly asks him why he has smiled three times in that strange way. Michael tells them that he was an angel but he was punished for disobeying God. He was asked to go back to earth, suffer there as a human being and find answers to three questions : The first question is "What dwells in man?" Simon and Matryona have proved to him that love dwells in man. When they showed pity to him, he smiled for the first time. The second question is "What is not given to man?" Michael says that when he saw the nobleman, he saw the angel of death behind him and knew that he, the nobleman, would die before sunset. So he learnt "It is not given to man to know his own needs." So he smiled the second time. And when he learnt how the two little girls were kept alive, he got the answer to the third question and he learnt "It is love alone by which men live"

Michael tells Matryona and Simon that he was punished but now he is forgiven, so his face shines.

After that moment Matryona and Simon do not see Michael among them any more.

QUESTIONS AND ANSWERS

Q. Attempt the following questions. Your answer to each question should be in about 150 words :

(1) In what circumstances do Simon and his family live and how do they receive and treat Michael?

Ans. Simon and his family live in conditions of utter poverty and hardships. They live in a hut barely furnished. Often there is neither food nor money in the house. The father makes shoes, the mother does household work and the daughter also helps them. There is only one sheepskin between them and the winter that is round the corner is frightening them all. They always face shortage of food.

However, the family greets Michael with due kindness and respect. Simon has kindly brought him home and he asks him to sit by the fire. Simon's wife Matryona is very angry at first. She scorns Michael. But when she learns about the miserable plight of the stranger, she pities him. She offers him tea, gives him whatever food is left in the house and asks him to sit by the fireplace. Their daughter curiously approaches Michael, gives her hand, sits on his lap and rests

her head against his shoulder. Thus they receive Michael with love and kindness.

(2) Describe in short the three occasions on which Michael smiles and the three truths he learns about human life. ***(March '87)***

Ans. Michael, the angel, was punished by God for disobedience. He was hungry, frozen and in pain. Then Simon saw him and brought him home. Simon was a poor shoemaker. There was no food and no money in his home. His wife, Matryona, got very angry at first when she saw a stranger. But then she pitied Michael. She gave him a hot cup of tea and treated him kindly. This was the first occasion when Michael smiled and learned the first truth, which is, "Love dwells in man".

A year after this incident, a nobleman came to Simon's hut and warned Michael to make fine boots. Michael saw the angel of death behind the nobleman and smiled the second time. At that time he learned the second truth : "It is not given to man to know his own needs."

One year after this, a woman came to Simon's hut with two little girls. Their mother had died while giving birth to them, and the woman had brought them up out of sheer kindness and love. When Michael heard this, he smiled the third time and learned the third truth : "It is love alone by which men live."

(3) What had God commanded angel Michael and why did he disobey Him?

Ans. Michael was an an angel in heaven. God once commanded him to go to earth and bring a woman's soul. Michael flew to earth and saw that a sick woman was lying alone. She had just given birth to two little girls. She was in great pain and when she saw Michael she knew that she was about to die. She was very sad She entreated the angel not to take away her soul as there was nobody to look after the little ones. She told him that her husband had died just a few days before. He had been killed by a falling tree. Who would bring up her little girls after her death, she sadly asked the angel. She tried to emphasize that children could not live without the care of father or mother.

Michael listened to her. He took pity on her and flew to the Lord and reported to Him how miserable the woman was and how her presence on earth was necessary to care for her two new-born girls. He, therefore, had not taken her soul.

Thus Michael had disobeyed God.

(4) When does Michael see the presence of God in Simon and his wife Matryona?

Ans. Michael took the soul of the woman and flew but there was a strong wind which caught hold of Michael and he fell down while the soul of the woman rose alone. Simon saw him lying in the snow hungry, frozen and in pain. Michael was in despair when he saw Simon go away; but soon he regained hope as he saw him coming back to him. Simon took pity on him. At that moment Michael saw that he was a changed man. As he had passed by, he had seen death

in his face, but now as he pitied him and helped him, he saw the presence of God in Simon.

When Simon took Michael home, Matryona was very angry with Simon as well as the stranger. She refused to serve supper and spoke very cruel words about Michael. She charged him with being on a drunken spree and was about to throw Michael out of the hut. Michael knew that if she did so she would die. But suddenly she changed. She brought him tea and food having taken pity on him. At that moment Michael saw God in her.

(5) How does the woman's behaviour make Michael realise that "all men live not by care of themselves but by love"?

Ans. Michael took the woman's soul and flew away. Just then, as she was dying she rolled on to one of her girls and crushed her leg. The other woman lived in the same village with her husband and her only son. She went to the dead woman's house and adopted the two babies as she was the only woman in the village who had a child. She fed the two girls with her boy and the girls grew up. Unfortunately her own son died before he was two years old. She thought she would be terribly lonely without the two little girls. So she loved them with all her heart. They became the joy of her life. The mother of the girls was very anxious about the safety of her infant daughters. But she was wrong. She died, and still a woman, though a stranger, came forward with great love in her heart for her daughters. This noble and loving behaviour of the woman made Michael realize that "All men live not by care of themselves but by love."

(6) Describe the incident that makes Michael learn the second lesson : "It is not given to man to know his own needs."

Ans. Michael has been living and working with Simon and his family. He has proved a great help to them since he has turned out to be the best shoemaker in the neighbourhood. A nobleman comes to their hut. He brings with him leather of very fine quality. He wants boots to be made for him. The nobleman, however, warns him that he will have to make boots which will last at least for one year. Then he sees Michael, and sternly warns him not to spoil the boots, but Michael stands firm. He neither moves back nor shows any fear. On the contrary, he boldly smiles looking at the nobleman. He sees the angel of Death behind the nobleman's shoulder and at once realizes that he, the nobleman, will die before the sun sets that day. And, in fact, some time afterwards the nobleman's servant rushes back to tell Simon that his master the nobleman is dead.

This incident makes Michael learn the second lesson : "It is not given to man to know his own needs."

3. THE HOUR OF TRUTH

—Percival Wilde

SUMMARY

John, twenty-seven, his sister Evie and their mother Martha are anxiously waiting for Baldwin, the head of the family, to come back. As soon as he comes they all ask him the reason for his meeting with Gresham.

Baldwin : "Gresham wanted me to say in the court 'I don't remember' whenever they asked me important questions."

Evie wants to know what was her father's reply to Gresham. Baldwin tells them that he was firm and told Greshman that he would never do anything of the kind.

Evie : "What did he says then?"

Baldwin : "He has offered me money."

John expresses shock. They all know that Gresham, the chief of the bank, has been responsible for its crash. Baldwin and he have been friends since boyhood. Baldwin has worked for him as his faithful employee, sincere friend and a trustworthy colleague. Not only his family members but Gresham and all the world know his devotion to truth and honesty.

Now Gresham is bound to be convicted in the court for the bank crash and he knows that if Baldwin tells all he knows, he will have to go to jail.

Baldwin's wife, son and daughter know very well that he will never do or say anything wrong for anything in the world. And they are very proud of him, too.

John : "What did Gresham offer you Dad?"

Baldwin : "A hundred thousand dollars."

They are all stupefied. Baldwin tells them that Gresham has put this amount aside for him in cash, in thousand dollar bills and Gresham has shown it to him.

"And for that I have only to say three words in the court tomorrow," Baldwin tells them.

Martha, John and Evie are now uncertain about the wisdom of not accepting that huge amount. Everyone tries to put forward arguments and suggestions but in a guarded manner. Martha wants to know if the depositors will lose much because of the crash and Baldwin declares that the depositors will not lose a cent. John says if nobody is going to lose, it is rather hard for Gresham to go to jail. Evie wants her father to let him off as he (Baldwin) is the only

witness against him. Baldwin is shocked. John says that it will not be very harmful for Baldwin to say what Gresham wants. Martha, too, says the same thing. They also say that people will blame him (Baldwin) for not standing by Gresham in his difficulty.

Thus, indirectly they all suggest that Baldwin should accept the bribe money that John Gresham has offered him, particularly because Gresham hasn't done anything really wrong. And the amount offered is so huge. Thus, all the three of them are unable to resist the temptation of the huge sum.

But Baldwin is firm like a rock. Just at that moment, Marshall, President of the Third National, comes there. He announces that Gresham has paid Baldwin a supreme compliment : rather than go to trial with him to testify against him, Gresham has confessed everything. He has also told Marshall about his offer of one hundred thousand dollars and how Baldwin has turned it down.

The President also assures the family that everybody in the town highly honours and respects Baldwin.

Baldwin is overwhelmed. He feels greatly relieved. His great friend Gresham has at last been truthful. And the whole matter is resolved without an occasion for Baldwin to testify in the court against his friend.

QUESTIONS AND ANSWERS

Q. Attempt the following questions. Your answer to each question should be in about 150 words :

(1) Why was Gresham going to be tried in the Court of Law? How did he try to save himself?

Ans. John Gresham was the proprietor of the bank. He had grown rich in twenty years. John Gresham was going to be tried in the Court of Law for misappropriation of bank money thereby causing the bank to crash and harming the interests of the depositors.

Baldwin was the only person who knew what Gresham had done. They had known each other for thirty-five years. They were chums and Baldwin had been working as an employee of Gresham ever since the bank was started. Gresham knew that Baldwin alone could save him. It was only necessary for Baldwin to say 'I don't remember' to all the important questions that were likely to be asked in the court. If he did that, Gresham would be off the hook and would not be sent to jail. So the day before the trial was to begin, he sent for Baldwin and offered him a hundred thousand dollars if only he agreed to help him. He showed him the money. That was how Gresham tried to save himself. But it was all in vain.

(2) How did Baldwin react when his honesty and morality were put to test? Why? *(March '87)*

Ans. Gresham was Baldwin's chum. Baldwin had worked as a faithful employee of Gresham in the bank. Now the bank had crashed and the smash-up was entirely due to the wrong and dishonest handling of the bank affairs by

Gresham. Baldwin was the only person who knew everything about it. And if he told all that he knew in the Court of Law, Gresham was sure to go to jail. Gresham offered him the huge amount as a bribe no doubt. He wanted Baldwin to say only three words–'I don't remember'. But Baldwin knew that it was still a bribe and nothing else. He had led a life of honesty and devotion to truth and if he now accepted the money he felt that all his past would rise up and strike him in the face. He followed his principles because he sincerely valued them. Therefore, in spite of the fact, that a hundred thousand dollars meant an alluring temptation for a poor man like him, he resolutely turned down the offer and vindicated his honesty and devotion to truth. Even the very subtle arguments of his wife, son and daughter could not deflect him from the path of truth and honesty.

(3) How did the members of the Baldwin family react when they came to know about the huge sum offered as bribe? OR

How does the play 'The Hour of Truth' show the corrupting influence of money?

Ans. The Baldwins have lived a very humble life, thanks to the meagre pay-packet of Robert Baldwin. Nevertheless, Robert's wife and children are very proud of his uprightness and devotion to truth. However, when they come to know that Baldwin would receive a hundred thousand dollars, if he agrees to tell a lie, they want him to give up his devotion to truth. This only shows the powerful and corrupting influence of money. Though Martha, John and Evie always held Robert in high esteem for his honesty, they now find it difficult to resist the temptation. Gresham is in trouble and the only man who can save him or ruin him is Robert. Martha and the children feel that the price of Robert's devotion to truth is out of all proportion to the gain involved. They try to persuade Robert to accept Gresham's offer, but he rejects their advice. The attitude of Robert's wife and children towards the question of accepting the bribe shows the corrupting influence of money.

(4) What were Baldwin's feelings about the change in the attitude of the members of his family?

Ans. When Baldwin noticed the change in the attitude of the members of his family, he was sad and angry. He never thought that they would ever advise him to accept the bribe money, because they had always appreciated his high principles of truth and honesty. Now, in one voice they were asking him to accept the bribe. John even went to the length of saying that nobody would ever hear of the money. All this change in their attitude shocked Baldwin. He told them to let the world alone and to be honest with each other—the four of them. He told them that they were just shams, liars, hypocrites and thieves. And he would be one of them if he did accept the money. He told them bluntly that he felt he would be doing a terribly dishonourable thing if he took the money. Such were his feelings when he observed the change in the attitude of the members of his family.

(5) What are your impressions about the nature of Martha? OR

Trace the character of Martha.

Ans. Martha is a loving and loyal wife. She has full faith in her husband Robert Baldwin and is sure that he will never do anything wrong. She is also confident that her husband could have nothing to do with the wrecking of the bank. He did nothing wrong in his whole life if he knew it was wrong. But she is not a very inquisitive wife. She herself says that Mr. Baldwin doesn't say much to her about his business affairs. She is proud of his truthfulness and honesty so much so that she quivers with indignation when Baldwin tells her how Gresham wants him to tell a lie in the court. But with all these fine qualities Martha doesn't possess that devotion to truth and steadfastness of which her husband is truly an embodiment. Like her son and daughter she falls a prey to the temptation and tries this way and that to convince her husband that it will not be wrong to accept the money. She is a kind and loving mother and a dutiful wife. But she lacks the robust moral courage and incorruptible honesty of her husband.

(6) Sketch the character of Robert Baldwin. OR

What are the outstanding qualities of Robert Baldwin as revealed by the play 'The Hour of Truth'?

Ans. Robert Baldwin is a loving father and a loyal and dutiful husband. But neither the considerations of his dear friend's interests nor any amount of persuation by his family to accept the bribe can shake him in his devotion to truth and honesty. He firmly adheres to his principles. When he rejects the offer of bribe, Gresham does not show any surprise. And this pleases Baldwin. He considers it as a great compliment. His devotion to truth and honesty appeals to Gresham to such an extent that he makes a clean breast of his crime rather than creating an embarrassing situation for his friend wherein he would have to testify against his chum. Even when he knows that he can advance his interests and the comforts of his family by accepting the bribe, he does not waver even for a moment and never has second thoughts about it. Baldwin is truly the stuff heroes are made of.

4. REMEMBER CAESAR

–Gordon Daviot

SUMMARY

Lord Weston is a pompous man. He is a judge on the bench. He is giving a lecture to his assistant Roger Chetwynd. He tells the young man in flowing terms that he must do his duty, work hard and pay attention to every detail. He tells him that he Lord Weston himself has won honours by hard work and zealous service

While talking in this way, he searches in his pocket and finds a piece of paper, rather crushed. He uninterestedly smooths it out to make a rough spill

for his pipe. There he finds the words 'Remember Caesar'. A horrible idea occurs to him.

"Roger, what day of the month is it?"

Roger says, "The fifteenth of March."

Lord Weston is frightened. He thinks that like Caesar he,too, is going to be murdered that day—the 15th of March. He tells Roger that a man brushed against him the previous day and the chit must be a warning put by him into his pocket. Roger is at once ordered to chain and bolt all doors and windows and not to allow any strangers or workmen to enter the house.

Lady Weston, comes there and when she is told about the warning received by Weston, she does not take it seriously at all and cut jokes at her husband's cost.

She remarks that he has always wanted to be a great man and now he has got his wish. Lord Weston asks her, "What do you mean?" She explains that they don't assassinate nobodies.

After she leaves the room, Lord Weston sees an oblong box tied with a cord lying on a chair. Roger tells him that some fellow brought it there that morning. Weston is terribly nervous. He thinks that the box must contain some explosive device. They both put it in a tub of water and throw some books on it so that it should not float.

Just then Lady Weston comes there again and pointing to the ilex tree tells Weston to beware of it, as anybody wanting to shoot him can sit in that tree without being noticed by anyone. Weston is really frightened and orders Roger to ask the gardener to sit near the ilex tree watching carefully.

Just then, there is a knock on the front door downstairs. Weston is again nervous, and warns Roger not to open the door. Roger brings a chair to the window, adds the footstool to it and then climbs up to see outside. He tells Weston that it is Mr. Caesar, the man who has to come to see Weston that morning about rose trees. He adds, "You made a note of it."

And Lord Weston suddenly remembers. He himself has written 'Remember Caesar' on that piece of paper.

Thus, the pompous and brave Lord Weston stands miserably ridiculed.

QUESTIONS AND ANSWERS

Q. Attempt the following questions. Your answer to each question should be in about 150 words :

(1) What exaggerated opinion did Lord Weston cherish about himself?

OR

Give a character sketch of Lord Weston. ***(March '87)***

Ans. At the very outset, in the play *'Remember Caesar'* we find Lord Weston giving a discourse to his young secretary Mr. Roger Chetwynd in which he pompously boasts of his great qualities and achievements. He tells the young man that he has become Lord Weston not by craving for favours. He emphatically asserts that he has won his honours by dint of hard work and

zealous service. He loves self-praise. He dosen't hesitate to say that men who were with him at the college are still working as mere clerks while he has risen to the high position of a judge and is now the most important judge in England. He claims that diligence, courage and attention to detail are his outstanding qualities. Thus he has an exaggerated opinion of himself. As a matter of fact, he has neither courage nor diligence nor the quality of attention to detail. Exaggeration and misrepresentation of all his so-called qualities are his real dominant traits. Lord Weston is so highly bloated with pride that he even compares himself with Julius Caesar, the great Roman Emperor.

(2) How does Lady Weston react to her husband's fears?

Ans. Lady Weston reacts to her husband's fears in a very light-hearted and jocular manner. When Lord Weston tells her that his life is in grave danger, she asks in a jocular vein what is the threatening factor this time. When she learns that he is expecting his assassination, she sarcastically remarks that he - Weston - must be a very great man, because they don't assassinate nobodies. When she is shown the paper with the words 'Remember Caesar' her first remark is that it is a very dreadful scrawl and then on reading the words she feigns ignorance and wants to know if it is a riddle. He says that someone is thinking of murdering him, and she promptly retorts that she wonders how someone hasn't murdered him long ago; and hastily adds that a strict judge like him must be hated by quite a lot of people. With mock anxiety and sweet malice she even adds to his fright by cautioning him about the ilex tree opposite the window where the assassin can sit unseen and shoot. In short, she ridicules him for his fears with taunts and sweet malice.

(3) What did Lord Weston do to prevent 'the attempt of his assassination'?

OR

What precautions did Lord Weston take against the possible attempt to assassinate him?

Ans. As soon as Lord Weston got the strange idea that the words 'Remember Caesar' indicated a warning to him about the danger to his life on that fifteenth March, he nervously ordered his secretary Roger Chetwynd to go downstairs at once and lock and bar all the doors. He asked him to bar and chain them securely. He wanted Roger to send all workmen away including Joel, the gardener. He also ordered him to close the windows. Then Weston took his pistol and facing the cupbard commanded anyone who might be hiding inside it to come out and drop his weapon, or he would shoot him. When he found an oblong box lying on a chair, he at once suspected that some infernal thing like an explosive device must be inside it. So he had the gardener's pail brought into the room and inserted the box into it putting some heavy books over it so that it might go to the bottom instead of floating on the surface. He wanted Roger to order Joel to sit near the ilex tree and keep watch for any possible gunman. In this way, he took all the precautions to foil 'the attempt' on his life.

(4) Write a note on Roger Chetwynd's role in the play.

Ans. Mr. Roger Chetwynd, the secretary to Lord Weston, is very obedient, submissive and helpful. Lord Weston imagines himself to be under the threat of murder and as soon as Roger learns about it he, too, shows great anxiety about the safety of his master. On the orders of his master, he promptly goes downstairs and closes and chains the doors as well as the windows. Though he is young, inexperienced and ready to do the bidding of his master, he appears to be laughing in his sleeve at his master's strange fears. He goes to the kitchen to bar and chain the door, but comes back to his master saying that the cook is a formidable woman and that she has the rolling-pin to use as a weapon of attack. Thus, Roger adds fuel to the fire mischievously. At one stage when the gardener's pail is to be brought in, he offers himself saying to his master that his life is nothing while his (Weston's) is of great value to England. His master misses the scathing sarcasm of his secretary's words and is greatly pleased to see his loyalty. Roger inserts the 'dangerous' box into the pail, he puts some valuable volumes on it, of course, at the behest of his master, to send it to the bottom of the pail. In the end, he pricks the bubble of his master's fears by announcing that Mr. Caesar has come in connection with some rose bushes and that his master has himself made a note of it!

(5) Point out the instances when Weston was extremely frightened.

Ans. The very first instance when Lord Weston got frightened was when he got the queer idea that somebody was going to murder him on that day, it being 15th March. The words 'Remember Caesar' made him think so and in his fright he sent Roger to bar and chain the doors on the ground floor. When he was left alone, he went to the cupboard, took out his pistol and ordered anybody who might be hiding inside the cupboard to come out and drop his weapon. Another instance that scared him was the sight of the oblong box. He thought it must contain some infernal explosive thing. He was so frightened at that time that he could not feel safe until he had inserted the box in the gardener's pail spoiling the beautiful daffodils and some valuable books in the process. Then, Lady Weston's mention of the ilex tree and her suggestion that some dangerous assassin might be hiding there sent a cold shiver down Weston's spine. He was terribly frightened then. Probably the last occasion which made him tremble with fear was the sudden knock on his door and Roger announcing that Mr. Caesar was outside.

(6) What was the mystery of the note found by Lord Weston in his pocket? How did the note make him ludicrous?

Ans. When Lord Weston smoothed out the scrap of paper, he saw some words written on it. He automatically read them : 'Remember Caesar'. He had himself written those words. One Mr. Caesar was to see him that day about some rose trees, and he had made a note of it so that he might not forget.

But now he completely forgot that it was his own writing. Instead, he had a very horrible idea. Being extremely boastful, he felt that the note was a grim

warning to him that he was to be killed that day, as was Julius Caesar in days gone by. He sought confirmation of this idea by asking Roger what date it was and getting the answer "the 15th of March". The 'great' Lord Weston knew that a fortune-teller had repeatedly warned Caesar, the great Roman, that there was a grave danger to his life on the 15th of March and that he was, in fact, assassinated on that very day. So, as soon as Lord Weston read those words 'Remember Caesar' he foolishly feared that there was grave danger to his own life. It was all very ludicrous on his part.

5. ABU HASSAN PAYS HIS DEBTS

–Ronald Hadlington

SUMMARY

Abu Hassan and his beautiful wife Nouz Hatoul were having breakfast. Abu Hassan complained that it was a very sorry meal, even worse than they had the previous day. Nouz expressed her inability to serve any better breakfast. There was no money in the house and Ali Wadi and Rab Haddaj had refused to give any more sweets on credit until their bills were paid. Just as Abu was going to the Caliph to seek his help, the two creditors came to his house and threatened to approach the Caliph, Haroun Al Raschid and complain to him against Abu, if their bills were not paid before sunset.

So Abu made a plan. Aby Hassan should pretend to die and Nouz Hatoul should approach the Princess Zobeide who would be generous in her charity and then Nouz Hatoul should pretend to die and Abu Hassan would go to the Caliph who would certainly give him some charity.

They acted on this plan and got together two hundred pieces of gold and a length of gold brocade and valuable tapestry to make winding-sheets. As they were happily talking together, they heard footsteps outside and from the terrace Nouz Hatoul saw Messoor, Caliph's messenger approaching. Abu hastily asked Nouz to lie down still with the winding-sheet spread over her well.

Messoor entered and found Abu terribly sad and grieving over the dead Nouz. Messoor said, "I am very sorry to intrude, but the Caliph and the Princess are greatly perplexed whether it is you who are dead, or your wife. The Caliph has wagered his private treasure against the Princess's treasure garden. He is certain it is your wife, and not you, who is dead. So he ordered me to find out the truth beyond all doubt. Now that I have seen with my own eyes, I will go and submit my report."

Abu felt that Caliph would now be certain and there would not be further trouble. But, alas! again footsteps were heard and this time it was Scheherade, the Princess's chief maid approaching their door. Now Abu Hassan lay like a dead person and when the maid entered, she found Nouz Hatoul sad and grieving. She repeated to Nouz the story narrated by Messoor. She called

Messoor a liar who had shamelessly told the Caliph that he had seen Nouz dead with his own eyes. After that the maid left and now Abu and Nouz decided to leave the city for good.

As they were making preparations, noise of music was heard and Abu was shocked to see that the Caliph and the Princess were personally coming towards their house. Abu's wit helped him this time also. He and Nouz both lay down as dead persons with the winding-sheets covering them properly.

The Caliph and the Princess entered with their suite. They were extremely sorry to find both Abu and Nouz lying dead. But soon a heated argument started as to who died first. The Caliph said it was Nouz Hatoul who died first and the Princess said that it was Abu Hassan. So to decide the issue the Caliph announced a prize of a thousand gold pieces to anyone who could give proof about which of the two died first.

"It is my wife who died first," said Abu Hassan, jumping off the couch. Everybody was taken aback. They could not understand the situation. But Abu Hassan and his beautiful wife Nouz who had also got up by now, explained that they had no money to pay their bills; and Ali Wadi and Rab Haddaj threatened them with dire consequences if their bills were not paid before sunset. So they pretended to die feeling sure that the kind Caliph would be liberal in his funeral gifts, which they would use to pay their creditors.

The Caliph was so impressed by Abu's wit that he spared their lives and paid him the reward of a thousand gold pieces announced by him.

In this way Abu Hassan got enough money to pay his debts.

QUESTIONS AND ANSWERS

Q. Attempt the following questions. Your answer to each question should be in about 150 words :

(1) Why did Abu Hassan want his wife to pretend as if she were dead?

Ans. Abu Hassan and his wife Nouz Hatoul were in a very bad condition. They had squandered all the gold given to them by the Caliph, and now they could not have good food to eat and Abu Hassan, once the chief slave of the Caliph, was very dissatisfied. Ali Wadi and Rab Haddaj came to his house and threatened to inform the Caliph about the bills not paid by Abu, and they told him that it would mean punishment for Abu by the Caliph. They had a noisy quarrel. So after they had left, Nouz Hatoul felt terribly dejected and wished that she had been ill which would have enabled Abu to approach the Caliph and get some aid. This gave Abu an idea. He said that if she pretended to be dead, he could easily approach the Caliph and he was sure that his master could give him gifts freely to pay the funeral bills. That would enable them to pay off Ali Wadi and Rab Haddaj in full. It was with this idea in mind that Abu Hassan told his wife to pretend as though she were dead.

(2) Why did the Caliph and the Princess send their servants separately to Hassan's house?

Ans. When the Caliph and the Princess Zobeide met, the Caliph informed

her about the death of Abu's beautiful wife Nouz Hatoul. She was surprised and told him that it was not Nouz Hatoul who was dead. It was Abu Hassan who was dead. This led to an argument between the two. The Caliph was so sure about Nouz Hatoul's death that he wagered his private treasure against the Princess's treasure garden, as the Princess too was equally certain that it was Abu and not his wife that was dead. The argument became very fierce and to ascertain beyond all doubt the truth about the matter, the Caliph ordered his messenger Messoor to go personally to Abu's house and find out. When Messoor came back with the report that Nouz Hatoul was dead and not Abu, the Princess Zobeide could not believe it, and sent her chief serving maid Scheherade seperately to Abu's house to ascertain the truth.

(3) Why did the royal couple go personally to Abu Hassan's house?

Ans. When the Caliph said that Abu Hassan's beautiful wife Nouz Hatoul was dead, the Princess Zobeide contradicted him saying that it was not Nouz Hatoul but Abu Hassan himself who was dead. The argument became so heated that the Caliph wagered his private treasure and the Princess, her treasure garden. The Caliph sent Messoor to Abu Hassan's house to find out the truth. Messoor went there, saw with his own eyes that Nouz Hatoul was lying dead with a winding-sheet over her body and Abu was sad and grieving over her death. So he came back and confirmed the Caliph's statement. The Princess simply couldn't believe it and so she sent Scheherade, her chief serving maid to Abu Hassan's house. She went and came back saying that it was Abu Hassan and not Nouz Hatoul who was dead. These contradictory reports of their respective eye-witnesses naturally perplexed the royal couple still further and so they went to Abu Hassan's house to find out personally who was really dead and who was not.

(4) How did Abu Hassan and his wife escape punishment?

Ans. At Abu Hassan's house the royal couple saw both Abu and his wife lying dead. The Caliph and the Princess were very sad, but an argument started between them as to which of the two had died first. The matter became so perplexing that the Caliph announced a prize of a thousand gold pieces to anyone for giving proof as to which of the two died first. On hearing the announcement, Abu Hassan jumped off the couch and said that it was his wife who died first. When Princess Zobeide exclaimed that it was an evil spirit, Abu Hassan said that he was not a spirit and he was not dead. Nouz Hatoul also now jumped up and said that she too was not a spirit. Both of them humbly apologized for their pretence. They said they had to pay their debts before sunset, or the Caliph would have jailed them. Scheherade suggested that they should be hanged for their monstrous piece of knavery. But Abu Hassan pleaded that as they had died twice already, it would be absurd to die a third time. The Caliph and the Princess were really pleased by the nimble wit of Abu Hassan and they decided to pardon the culprits.

(5) How did Abu Hassan win the prize of a thousand gold pieces?

(March '87)

Ans. Abu Hassan and Nouz Hatoul pretended to be dead when they found the royal couple approaching their house. The Caliph and the Princess were very sad to see their favourite slaves dead. The Caliph told the Princess that Abu loved his wife very dearly and died in grief for her. The Princess contradicted him saying that Nouz died in grief for Abu. They were confused and began to argue noisily. Then the Caliph declared that a prize of a thousand gold pieces would be given to anyone who could give proof as to which of the two had died first. Abu Hassan suddenly jumped off his couch and declared that he could give proof. He told the Caliph that it was his wife who had died first. Then Nouz, too, came forward. They explained the circumstances which had compelled them to make the cunning scheme. The Caliph was pleased. The Princess asked Abu to collect his reward of a thousand gold pieces the next day.

SYJC EXAMINATION PAPER

March 1988

Time : 3 Hours] **[Max. Marks : 100**

1. **(A)** Explain with reference to the context, any **THREE** of the following **12**
   (1) It is difficult to say, it certainly does show a desire to work together for the general good.
   (2) The final result is that each person begins to find his proper place in an intelligent community.
   (3) "Do with him what you will; let him not blight me or his great Mother by any dishonourable deed."
   (4) It was a well-known preacher who was found dead in a first class railway carriage with a third class ticket in his pocket.
   (5) This method has already been used to give power to radio sets and other devices.

   (B) Attempt any **THREE** of the following questions. Your answer to each question should be in about 100 words : **15**
   (1) Why did Gandhiji think of taking up a teacher's job? Why did he not get it?
   (2) What, according to Humayun Kabir, are the main features of Indian culture?
   (3) Describe, in your own words, the game which Kausika and Ruchira were playing. Why did the King participate in the game?
   (4) Describe how Pele scored his thousandth goal.
   (5) What are the four rules to overcome the habit of judging others?

2. **(A)** Explain, with reference to the context, any **TWO** of the following **8**
   (1) Thou babbling only to the vale,
   Of sunshine and of flowers
   Thou bringest unto me a tale
   Of visionary hours.
   (2) Priceless treasures torn from my breast,
   And yielded the sons of my stricken womb
   To the drumbeats of duty, the sabres of doom.
   (3) The fact is the sweetest dream that labour knows.
   My long scythe whispered and left the hay to make.
   (4) Thy wheel and thou are shadows in the cloud;
   Thy wheel and thee we neither love nor hate.

(B) Answer any **TWO** of the following questions. Your answer to each question should be in about 100 words : **10**

(1) Write, in short, the central theme of 'Mutability'.

(2) Why do the people in the castle feel that their only enemy was gold?

(3) What is P. Seshadri's advice to the Teacher?

(4) What, according to Shakespeare, is the unchanging nature of love?

3. Attempt any **THREE** of the following questions. Your answer to each question should be in about 150 words : **15**

(1) How did Abu Hassan win the prize of a thousand gold pieces?

(2) Describe in short the three occasions on which Michael smiles and the three truths he learns about human life.

(3) Give a character sketch of Lord Weston.

(4) How does Abel Merryweather outsmart one and all?

(5) How did Baldwin react when his honesty and morality were put to test? Why?

4. Write an essay of about 300 words on any **ONE** of the following : **15**

(1) A visit to a historical place.

(2) Science : Its advantages and disadvantages.

(3) My Favourite Writer.

(4) Life in an Indian Village.

(5) Good Manners.

5. Make a precis of the following passage in about **One-third** of its length (i.e. about 50 words) and suggest a suitable title : **5**

As he addressed the audience as "Sisters and Brothers of America", the people were moved and clapped for several minutes. "Swamiji has given the first place to women," they thought, "and he thinks all the people in the world belong to one family."

Swami Vivekanand started speaking about Hinduism. In his speech he said that all religions of the world were true and they were just different paths leading to the same goal. He also told them how Hinduism had enabled the Indian monks to see God in every person, even among the lowest. To them 'The service of mankind is the service of God." At the end of his speech Swamiji was greeted with loud cheers again. The next day large pictures of Swami Vivekanand were printed in the newspapers, which were full of praise of him.

6. Read the following passage carefully and answer briefly the questions that follow : **5**

Success in life depends largely on good health. Keep your body fit, and by cleanliness, fresh air, regular habits, and suitable recreations, make yourself strong to play the game and to do it in every sense of the word. Avoid anything that will sap your strength. Smoking in your youth

checks the growth of the body and clouds the brain. Avoid excess of all things, and beware of drink. It is the fatal enemy of health and efficiency.

Above all, remember that your character is a priceless possession. Therefore keep it unspoiled. Be truthful in all things, courteous and moderate to everybody, fair to your rivals, kind and helpful to all who are weak and suffering, and do not be afraid to have the courage to stand up for what is good, pure and noble. Avoid gambling in every form; it is a mean game, trying to get something for nothing, and at other people's expense.

In your leisure hours, avoid mere idling. Fill such hours with interesting hobbies, good books, and with companionships and associations calculated to exercise over you an influence for good. To a large extent you will be known by the company you keep.

Questions :

(1) How can we maintain good health?
(2) What are the things that we should avoid in particular?
(3) What are the traits of character that we should cultivate?
(4) What is the best way to spend our leisure?
(5) What is the writer's opinion on gambling?

7. **(A)** Fill in the blanks, using correct tense forms of the verbs given in the brackets : **2**

And yet that ..... *(be)* what I found when I ..... *(visit)* North Island, the Northern part of New Zealand. I ..... *(invite)* to spend a holiday with some friends who ..... *(take)* a house for the summer.

(B) Change the following into indirect narration : **3**

"The main thing," I said, "is that you, darling, are safe. I thought I had lost you – my right hand."

"Don't be silly," she rejoined, "all you lost was your head."

(C) Punctuate the following : **2**

what a narrow escape dr singh my personal thanks for saving our planet

(D) Transform any **THREE** of the following as directed : **3**

(1) What a poor housekeeper she was! *(Make it Assertive.)*
(2) I was too bewildered by all the noble flunkeys to refuse anything. *(Remove 'too'.)*
(3) He lost count of the ships he saw that day. *(Make it a Simple Sentence.)*
(4) No sooner did the sea turn very rough than the danger of further navigational errors also grew. *(Use 'as soon as'.)*
(5) His case appeared to be weak. *(Turn it into Negative.)*

(E) Use any **FIVE** of the following in sentences of your own so as to bring out their meanings : **5**

(1) to catch sight of
(2) a plenty of
(3) insist on
(4) to respond to
(5) instead of
(6) to fall a prey to
(7) for the sake of
(8) on the anvil

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